

*SPIRITVS EST VI-  
carius Christi in terra.*

The poore mans Gar-  
den, wherein are flowers of the Scrip-  
tures, and Doctours, very necessary and profi-  
table for the simple and ignoraunt people to  
read: truely collected and diligently gathe-  
red together, by Iohn Northbrooke, Mi-  
nister and Preacher of the vvorde of  
God. And novve nevly cor-  
rected and largely aug-  
mented by the former  
Aucthour.

---

The song of songes, made by Salo-  
mon. Cap. 2. Vers. 12.

*The flowers appeare in the earth, the  
time of the singing of the birdes is come, and  
the voyce of the Turtle is heard  
in our Lande.*

---

• Scene and allowed, according to the order  
appointed in the Queenes Injunctions.

¶ Imprinted at London by VV. VVil-  
liamson, and are to be solde at his Shop, ioy-  
ning vnto saint Peters Church  
in Cornehill.

---

*Anno. 1573.*

---



Arnes P.1064

Tanneri Bell. Brit. P.50

1850



# TO THE RIGHT REVERENDE

father in God, VVilliam, by the mercifull  
providence of God, through Iesus Christ, Bif-  
shop of Excester, Iohn Northbrooke vvish-  
eth all health and godlinesse long to  
continue, vvith the encrease of  
vertue, and zeale  
in religion.



Onsidering with my selfe (righte  
reuerende father in God) the daunge-  
rous practises of the Papistes, in these  
our dayes: vvho are euer readier to put  
men in doubt, then to establish them in  
the true christiā faith: more apt to bring  
them to desperation, then to true consolation by faith in  
christe: more diligente to mooue them to beleue man,  
then in God: antechrist then Christe: the Pope, then the  
Scriptures: to trust to our ovne vvorks, then his merits:  
the massing sacrifice, then Christes oblation: Popish par-  
dons, then free forgeuenes in Christ: to honour a VVafer  
cake for christ, geuing to the creature, that is due vnto the  
creator, making more of Sacramentes, then the nature  
of sacramentes require: not vsing them, but abusing them:  
not referring nor applying them, but adoring them, tur-  
ning religion into superstition: faith into opinion: and  
the true seruing of God into idolatrie: hauing vnder the  
visour of their vowed chastity, adultery: vnder the cloke  
of professed pouerty, all the goodes of the temporalty: vn-  
der the title of being dead vnto the vvorld, they ruled the  
vvorld: vnder the keyes to hang vnder their girdle, they  
brought all estates into the gulfe of ignorance, vvherout  
commeth all heresies and errors, (saith S. Augusti.) And  
yet as sainte Paul saith, *Habentes speciem pietatis, sed*  
*inimicus eius abnegantes.* VVherby they may abuse the sim-  
ple peoples iudgements, that they in no vvise may know  
vnderstande (throughe their hypocrisie) Gods holye

August.  
de ciuit.  
Dei. lib.  
22. ca. 22.  
Psal. 119

vvorde,



## THE EPISTLE.

vvorde, vvhiche lighteth our seete: stayeth our goings: ordereth our mindes: gouerneth our bodies: directeth all our vvorkes and affaires: teaching vs vvhat vve ought to do, and vvhat vve ought not to do: vvithout vvich vvord, neither King can raigne, Lorde nor Magistrate rule: nor subiect truelie obey, as they ought to do: nor yet order vvell those things that are committed to their charge. And for that the simple ignoraunt people are caryed so easily avway, vvith the onelic sounde and voyce of the Papistes, by the names of the auncient Fathers and Doct. from the true religion of Christe Iesus, made me to enterprise and take in hande, [although of all others most vnmeete] this rude and simple vvorke: and the rather for that those that dayly crie out that this religion is a new religion, vvich vvvas neuer allowed by the holyc and Canonically Scriptures: Fathers, and counsels, that vve nowe preache and maintayne in these our daies. VVhose mouthes, to stop & staye their crynges out [if it may be] I haue here gathered [reuerende Father] together, certayne places of holyc Scriptures, Fathers, and counsels, [as concerning the principall pointes of religion] vvherin the simple and ignorant may playnly, & clearly see, as it vvwere in a glasse, vvhat side holdeth of christ most truly: vvho preacheth christ most faithfully: vvwhose religion is best allowed by the scriptures, confirmed by the Martyrs: maynteyned and taught by the Fathers, the Papistes or the Protestantes: vvherein they shall easily perceyue and vnderstande, that our Religion is the olde, true, and catholique religion. And that the Papistes Religion [vvhiche our late Louanists, and Hardoniās so stoutly maintayne] is but a newe start vp, and deuised Religion, [cleane contrary and against the vvorde of God: godlie Fathers, and good counsels] by certaine vvhome maisters, Cōiurers, sorcerers, Traytours, Bastardes and sodomites, Popes of Rome, vvith others. And although it is to be lamented to see the corrupte nature of man, vvho is geuen

not

## THE EPISTLE.

not to beleene Christ, vvithout the aucthoritie & vvitnesse of man, (vvho may rather therefore be called Patrologie then Theologie) yet for that God hath geuen suche lighte vnto men, to be as vvitnesse of his trueth, I haue here put dovvne, first the scriptures, the nūber of euery verse: and then followveth the consent of the Fathers, Couंसels: Yea, euen the Papists ovvne Doct. dec. es, and sentences, euen to the very lowvest degrees of the popes chāpions, Maister D. Harding, vvherby all men may see that Baalams Asses of Rome, speake trueth manye times, although against their vvilles. There are in deede many notable learned mē [as your Lordship vvell knovveth] vvhich haue gathered certen bookes of common places in the Latine tongue: but that is to the ignoraunt that vvnderstandeth it not, as the Kernell vvithin shell to a litle vveake childe. VVherfore, I haue by earnest request made by certaine of my friendes (vvheme vvell I coulde not denie) taken this labour in hande: onelie for Gods honour and glories sake, and helping forvvarde of my poore brethren, and countrey men, to the knovvledge of Gods trueth in Religion, that haue beene, and daylie are abused by the Papistes, vvith the names and titles of Fathers, and counsels, to minister them vveapōs out of the Scriptures, and Doctours, vvhervvith they maie beate dovvne their enemies, vvhensoever they shall seeme to open their mouth against Gods true religiō, novve set soorth and taught of all the Godlie Bishoppes and Preachers. In this vvorke (reuerēde Father) I haue not corrupted the Doctours vvordes vvillingly: but simplie and plainelie set them dovvne, as I reade and finde them in their ovvne bookes: rather shevvīng my selfe homelie and plaine according to my skill, then by ouermuch finesse aboue my reach, to dissent from the minde of the Scriptures and Fathers.

Novv vvhat thing should I deuise to pleasure your Lordship better: and that vvhicke agreeth so vvell vvith your estate and calling, to be a Father in Christ his Church,



## THE EPISTLE.

then the manifestatiō of the holy Scriptures and Fathers, vvhiche fully allowe and maintayne the religion novv set forth, vvhich alwaies [as I haue vnderstanded] you haue sought: and of all true professours therof, you haue bene a louer and defendour. Therefore I do here present, and dedicate this simple vvorke [of the poore mans Garden] vnto your Lordship, tiding your name for a Patrone and defendour against the biting furies of snuffing detractours and momish affections of biting Zoilus persons, and hereticall Papistes, vvho dayly do enuie all good and godly doinges and exercises. And also to declare my hearty good vvill tovvardes you, and the naturall loue I beare to my natiue Contryemen of Deuonshire. Most humbly beseeching your Lordship therefore, to take this poore and small rude labour of mine in good part, and accept my good meaning herein, vvhich tendeth to the onely glory of God: aduancement of his kingdome, profite of my sayde contreyemen, and to the ouerthrowe of all Gods enemies the Papistes, vvhiche haue kepte the people in darckenesse palpable, in horrors infinite, and in feare miserable, beseeching the Lord God, that if the greatnesse of feare vvill not incite them, yet the hope of saluation may allure them from their vvickednesse, to his glory, and their ovvne saluation, through Iesus Christ. And that in the meane time, your Lordship vvith al other godly preachers and teachers, may reprove sinne and poperie sharply: preache Christe sweetely: impugne errors pithily: and to persvade to good life earnestly. Thus I leaue, any further troubling you vvith my rude and homely stile and phrase of vvriting, beseeching God to blesse, keepe, and maintayne you in his feare: enriching you vvith all good blessinges: and alwaies gouerning you in all your affaires and doinges, by his holy spirite, vnto the ende, and in the ende.

Your Lordships to vse in the Lord,  
*John Northbrooke*, preacher.

**TO THE CHRISTIAN**  
**READER, GRACE, PEACE,**  
*and health in Christ.*

(.2.)



**C**Od in the beginning when he created the earth, gaue vertue to the same, to bring forth euery hearbe of the felde, that might beare seede in him selfe, after his owne kinde, without gardening, digging, sowing, planting, weeding, or any other trauayle of man. But after that man had transgressed, the earth receyued the curse due to mans offence, that is, to bring forth thornes and thistles: and as man was defiled, and coulde peeelde forth no good fruite, excepte he were delued by Gods spirit, and the seede of Gods worde sowed into him, whiche by the influence of the same spirite, might bud out the leaues, stalkes, and blossomes of grace, whiche ripeth in time of it selfe: so the earth then remayned to man as a thing tillable, out of the which by continuall eradication of weedes, and by digging and deluing the grounde, planting and sowing of good and comodious hearbes and fruits, he might receyue vnto him selfe by continuall trauayle and labour in the sweate of his face, thinges necessary for his comforte and bodyly sustentation. Hence groweth it also that nowe vnto this day, men, the terrestriall heires of Adam, digge, delue, plowe, hedge, ditche, eare, sowe, thresh, cull, weede, plant, set, graft, proine and suche like, vpon the face of this trauayle some grounde, in the whiche as the preacher saith, whē man hath laboured what he may. *Quid utilitatis est homini, de vniuerso labore suo, quo laboras sub sole?* What profite hath man moze of all the labour wherewith he weerieth him selfe, vnder the Sun, but sorowe and care, and nothing without paynes and greefe. Also Euripides sayeth to euery man.



*The Epistle to the Reader.*

Εἰ δ' ἂν ἄνθρωπος δουλεύς ἐσέσται πικρὸς δὲ, δυν-  
 τὸς γέ γὰρ. That is, if thou which art bozne mortall,  
 do thinke thy selfe to liue without labours & vnquiet-  
 nesse, thou art a foole: and what could of a Dagan be  
 I pray you more wisely spoken, or diuinely? The  
 plowman reapeeth not till he haue daunced after the  
 plowshare, holding fast the handle, poching in mire,  
 vp to the calfe of the legge, he filles not his handes  
 with the eares, till he haue parched and well honed  
 them, with lastayning the bitter blowes of the peat-  
 cing Hayle, beating with biting showers and frost by  
 vehemence of the Northest winde. He filles not his  
 bellye with bread, before he haue well wet his backe  
 with Snowe and Raine. No man drinkes wine be-  
 fore the Grapes be planted, no man eateth pure fruit  
 before he haue grafted: the Marchaunt receyues not  
 his gaine without great feares, perills, & aduenturs  
 by sea, by lande, by night & day, and that not without  
 many vknownen and great losses. No man hath the  
 pleasure, of a holosome Garden, without great labour  
 to obtaine good seedes, great diligence in sowing and  
 setting, & no lesse soze trauayle in weeding the ground  
 so that finally we may here conclude of man's estate  
 vpon this earth. Omnis commoditas sua fert incom-  
 dita secum. That is, euery commoditie bzingeth his  
 discommodities with him, no game without payne,  
 no ioye without noye, no honour without labour, no  
 meede without neede, wherein yet man is daylye  
 taught to remember, & these are badges, monuments,  
 and memozialles of his fall, and his sinne the cause  
 of all these infirmities, which he was free from before  
 his transgression.

Yet notwithstanding, all men are not so mindefull  
 of their first fall, or els of their present labours, that ei-  
 ther they do bewaile their misery, or seeke to employe  
 their labours a right: for where the onely ende of A-  
 dams trauayle is, that he maye eate, that is, that he  
 may gather comfort, & releefe in his necessitie: Many  
 are so forgetful of their miseries, that the study of their  
 whole

*J. The Epistle to the Reader.*

Whole life, is only employed to satisfie their vaine pleasure, and so mans life, which should be as a fruitful Garden, is altogether become a barren wilderness, which at the least, though it be voyde of good fruits, yet is it full stuffed with baggage, Byers & Bzambles, and all ouergrown with Bzakes and most vnprofitable weedes.

But God, whose wisdom surpasseth mans foolishnesse, hath provided a sufficient salve for every soze, and remedie for mans vntowardnesse, and knowing the nature of the disease, hath also planted similes of his grace, whereof he maketh Medicines to heale the great soze of mans corruption. For as a good Physicion is well grounded in the nature of Hearbes and Plantes, whereof are made salues and remedies for the diseases of the body, and is neuer destitute either of a good Garden, well replenished with all manner holsonie hearbes, or else of a trusty learned Apothecarie to provide the same: So God doth neuer leaue his ordinary meanes vncoccupied and vnprovided, whereby the Ulcers and Blaines of mans corrupt minde, may be cured and healed, which he practiseth by many and sundry meanes, and by many and sundry instrumentes, as rightlly making his gracious giftes to spring out of the well tilled ground of his childrens mortified affections, as the earth doth dayly bring forth all manner of hearbes, not onely to mans great admiration, but also to his singular comfort: Which are of such operation and subtile vertue, that many cull them, & take great care to haue them growing in their Gardens, not onely for their excellēt and orient collours, fragrant & odoriferous smells, whiche much repelleth the filthinesse of the ayre, and reuiveth the dulled and distēpered senses of man: But also for the great benefite, that men do finde by the aboundaunce of holsonie hearbes, and flowers, in preseruing of their bodylpe health. For whiche ende and purpose, I woulde wish that all Gardens were made, and not so muche sumptuousnesse bestowed in waste, onely



## *The Epistle to the Reader.*

onely for the vaine Drlight of the eye, but also to the great increase of muche vaine expences and wasted money, whereby neither the bestowers thereof are the healthier, neither any profit or corporall vtilitye obtayned, excepte the seeing of the orderly growing of Knottes & Borders, do purge out diseases, by the delighte of the eye and pleasure of the affection. I speake neither against any honourable or worshipfull mans pleasure or prosperitie, which is made for the increase and preservation of health, but against vaine & superfluous gardening. Gardens are wholesome, healthfull, and commodious for two causes. First, for the ayre sake, for where manye kinde of sweete hearbes growe together, there must of necessity be an excellent composition of ayre, whereby the senses of man are both holpen and releued. Secondlye for medicine sake, because, of hearbes are made the most excellent medicines, salues, and emplasters for the expulsiue of all maner diseases and infections of the body. But notwithstanding the commoditie be great, yet for the most part it is priuate, for commonly those that make faire Gardens, they do so inclose them with huge walles, and high pales, that none hath the fruit of them but them selues, and in the richer mens Gardens, the more seldome do poore men reape any pleasure by them. But herein I must as I haue good occasion, commend the labour of this spirituall Gardener, our deere and painfull brother, Iohn Northbrooke, whose Garden is not onely paynfully purged and cleansed of all weedes, but well furnished with all maner of most excellent hearbes, & flowers, that may serue to the comforte of the spirituall senses of the faithfull, and for the curing of all diseases of the minde and conscience infected with the corruption, either of the foule blake aire of ignorance, or pestiferous sayings and decrees of false doctrine and heresie.

Which spirituall Garden, after that with great labour and studie he had brought about to finish, ha-  
uing

*J The Epistle to the Reader.*

ning taken great paynes no doubt, in getting out of many Gardens, the most excellent Shippes, Seedes, Plantes, and after that he had brought to passe, that no good hearbe was wanting, that might any thing profite or benefite such as are desirous of their soules health. He neither hath walled it aboute with great Brick walls, nor hedged it about with quick thornes, neither paled it in, whereby it might seeme that he bestowed this cost for him selfe, & this paynes onely for his owne comoditie, as the maner of the world is to do: he hath frankly and freely, with all the comodities thereof, left it open to all maner of men: Nay, more then so, that he hath made it a common Garden, he hath onely planted it, & geuen it to the poore, it is a common Garden for the poore, you may be bolde to call it the poore mans Garden, out of which notwithstanding both riche and poore, may gather and receyue, not a poore, but a verie fertile and riche commoditie. And none that shall haue occasion to walke in it, but he shall haue great cause to praise God for the commoditie that shall come to the faithfull by the payne and trauayle of this godly and vigilant Pastour and Minister of Gods Church, Iohn Northbrooke, whose soundnesse of doctrine, modestie, integritie of life, and vpright conuersation, shineth, not only in this his labour, to the example of all the rest of Gods Ministers, but is also very apparent in his maners, and whosoever of partialitie, purpose, or selfe affection, doth or shall go about to say or maintayne the contrarie, others that should heare it, knowing our godly brother, and faithfull Minister of the Church, Iohn Northbrooke (Who is a man not vnknownen, but by face well acquainted) shall and may iustly accuse such of no small iniurie done to the Church and Ministers of Christ, especially in these perillous times, where the good name of a faithfull Minister (walke he neuer so vprightly) is not so easily preserved and kept, as mischieuously stollen and purloyned from him by the enuious & spitefull Papists,  
and



## *J The Epistle to the Reader.*

and Jewels, which are with Lynxes eyes, & Tygres teeth bent against Gods trueth and Ministers: one of whō hauing once lost his good name, hardly it is that euer it may or can generally be bought or purchased againe: & that made Isocrates to say, Let it be more care vnto thee & thou maiest leaue an honest report vnto thy Childre, then great riches, for riches be mortall, but a good name is immortall, and through hunger, goodes maye be gotten: but a good reporte is neuer redeemed with money. Also, riches fall to wicked men, but the gloire of a good name, can not happen except to passing good men onely: and surely truly it is sayde of him, for as the worlde now goeth, a man were better not to liue, then to liue among the wicked scornfull, with an undeserued infamie: but blessed be God, that the force of sclander can not so preuaile, that it can vtterly deface open known vertue, at the least, if the Tygre bite, it cannot kill, as Demosthenes saith, Sclander, a little while doth confirme the opinion of the hearers, but in processe of time, nothing is more feeble then it is. But what good reader, and my deare brethren and fellowe Ministers, shoulde I waste much time in commendation of him, whose Christian conuersation doth not onely commēde it selfe, but doth inuolably defende it selfe against the fiery darres of sclander. I will let passe to speake any more of the person, I will speake of his painefull trauaile, godly zeale, and faithfull affection to Gods Church, and for the helpe of the memory of his fellow Ministers, doth shew, and playnly set forth in this his moste Christian and godly worke, so profitable to all, and vnprofitable to none, that every man shall finde great assistance in hauing it, and much damage in wanting it: For if I shall speake of the worthinesse of it, it is so worthy, as neuer any thing in my iudgement, in our time, in our Barbarous rude tongue, of an Englishe mans compyling, and of no greater volume, well waying the richnesse of & matter, hath bene printed & worthier.

This

*The Epistle to the reader.*

This worke is not in bayne called the poore mans Garden, for it is a riche bed of all sweete flowers, that is, a briefe collection and vnifourme consente of fragraunt sweete smelling Scriptures, and fruitfull agreemente of the soundest iudgemente of the Doctors, whiche haue on the Scriptures builded long ago their faith and true religion, nowe gathered together for the profite of the ignorant and doubtfull, and for the confirmation of such as do beleue and are perswaded in the trueth. The sicke infected Papisticall conscience, reading this with iudgement and charitable humilitie, shall no doubt feele the operation of the nature of trueth and presents health appproching. The Anabaptist, the Pelagian, and the Arian hither resorting, may gather amongst these leaues, Medecines of health. **G O D** graunt them not to despise it: for they are diseased to euerylasting death, except speedy repentaunce and confession of the trueth. All suche as are infected with any false opinion, here may be healed, and no doubt, it is not hurtfull euen to the wholest: that is, to the moste sounde and stablest in faith. The poore plowman maye, hauing this litle booke often to study vpon, easely learne in the playne mother tongue, not onely to geue a sound reason of his owne faith, whiche as well appertayneth to the Carter and Plowman, as to the Doctor & Bachiler of Diuinitie, but hereout he may also arme him selfe with trueth, that all & subtle Sophistrie of the diuine and Sorbonistes Papistes, shall neither make him doubt or be offended at the trueth. Finally, none that loueth Iesus Chryste the sonne, and surest pointes of his doctrine: namely, of faith in the Gospel, but he will be farre in loue with this Garden: but aboue all, my brethren of the **M**inisterie, to whome **G O D** hath not geuen the gifte of tongues, this is to you no small benefite, for whose sakes chiefly & aucthour hath taken this payne. **G O D** graunt & no lesse eduantage may come to euery member of the Church of God by the same (gentle reader) then



*¶ The Epistle to the Reader.*

then the presente worke it selfe doth shew was sought  
and desired of the Writer, whiche maye yet encour-  
rage him to take moze paynes, and stirre vp all the  
rest of able Ministers to set forth their talentes, to  
increase, for the profite of the Church of Christe as  
he hath done. The Harvest is great, God sende pain-  
full laboures into the feelde, and their labours dili-  
gently employed, God geue encrease, that it  
may fructifie in his faithfull peoples  
heartes, and yeelde forth fruit  
mightily, that on every part  
Christ may be glorified,  
with his heavenly  
father, and the  
holy ghost,  
world  
without ende.  
Amen.

---

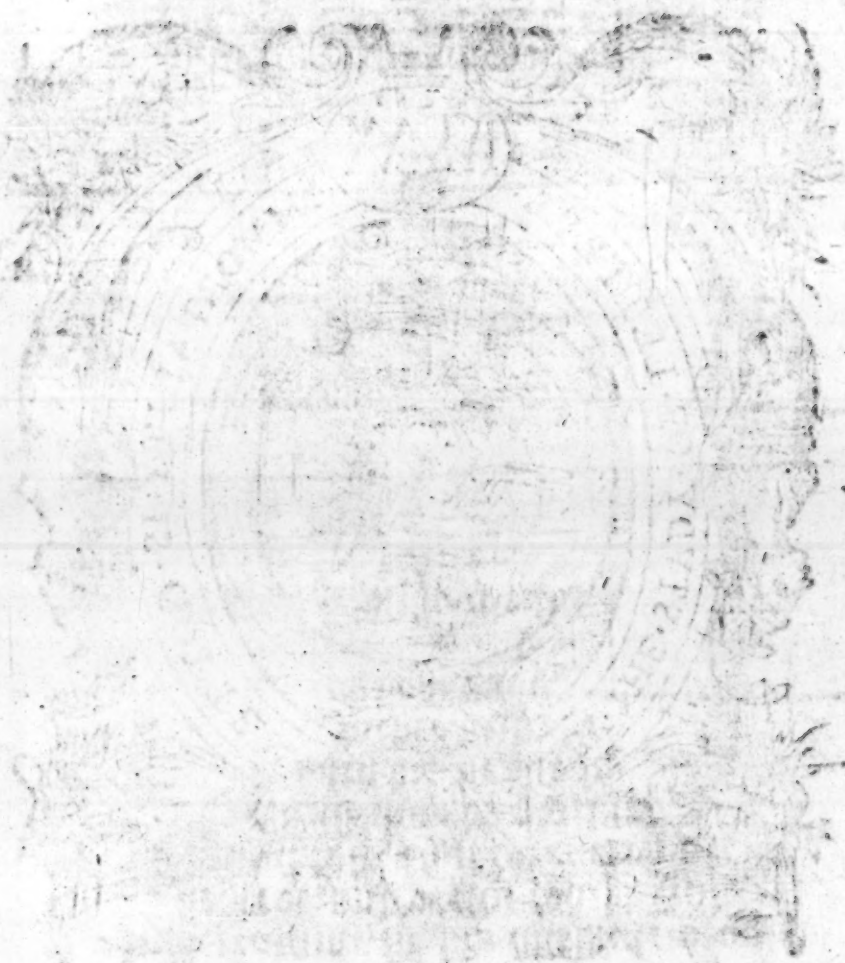
*¶ Thine in the Lord Iesus,  
Thomas Knel. In.*

---









# The poore mans Garden.

## Chap. 1.

Of Predestination and

Reprobacion.



Will harden Pharoës heart, and multiply my miracles and wonders in the lande of Egypt.

Exod. 7. 2. 3.

I will shew mercy to whom I will shew mercy: and I will haue

Chap. 33. 19

compassion on whom I will haue compassion.

Blessed is that nation whose God is the Lord: euen the people that hee hath chosen for his inheritance.

Psal. 33. 24.

Blessed is hee whom thou chosest and causett to come to thee: he shall dwell in thy court.

Psal. 65. 4.

He hath his word vnto Iacob his statutes and his iudgements vnto Israel.

Psal. 147. 19.

He hath not dealt so with every nation: neither haue they knowne his iudgements.

20.

I haue taken thee from the endes of the earth, and sayde vnto thee, Thou art my seruant: I haue chosen thee and not cast thee away.

Isay. 41. 9.

Who hath made all things for his

Isay. 46. 4.



## The poore mans Garden.

stone sake : yea, euen the wicked for the day of euill.

**Jerem. 1.5.** Beholde, before I formed thee in the wombe I knew thee, and before thou camest out of the wombe I sanctified thee : and ordeined thee to bee a prophete vnto the nations.

**1. Cor. 1.5.** And I sayd, O Lorde, Lorde : of euery  
**13.** Forest of the earth, and of all the Trees thereof thou hast chosen thee one onely Vinegarde.

**14.** And of all the landes of the world thou hast chosen thee one pitte : and of all the floures of the grounde thou hast chosen thee one Lillie.

**15.** And of all the deapthes of the Sea thou hast filled thee one river : and of all builded Cities thou hast sanctified Syon vnto thy selfe.

**16.** And of all the Fowles that are created thou hast named thee one Dove : and of all the Cattell that are made thou hast appointed thee one shepe.

**17.** And among all the multitude of people thou hast gotten thee one people : and vnto this people, whom thou lovest, thou gavest a lawe that is proued of all.

**1. Cor. 1.1.** And he saide vnto mee, In the beginning when the rounde world was made,

and

## The poore mans Garden.

and befoze the borders of the world were  
set, and befoze the windes blew one a-  
gainst another.

Befoze the noyse of thunders sounded,  
befoze the bright lightning did shine forth,  
befoze the foundation of Paradise were  
layde.

Befoze the saye floures did appeare,  
befoze the moueable powers were sta-  
blished, befoze the innumerable armies  
of Angels were gathered.

Befoze the heightes of the ayre were  
lifted vp, befoze the measures of the hea-  
uens were named, befoze the Chimneis  
in Sion were hote.

Befoze the present yerres were sought  
out, and befoze the affections of them that  
moue sinne were turned away, and they  
that haue layde vp the treasures of faith  
were sealed.

Then did I purpose these thinges, and  
they were made by mee alone, & by none  
other: by me also they shalbe ended and  
by none other.

And he said vnto me, From Abraham  
vnto Isaac, when Jacob and Esau were  
borne of him, Jacobs hande helde first the  
heel of Esau.

For Esau is the ende of this world,



The poore mans Garden.

and Jacob is the beginning of it that followeth.

10. The hande of man is betwene the heele and the hande. Other thinges Esdras aske thou not.

Mat. 7.13. Enter in at the strait gate: for it is the wide gate and broad way that leadeth to destruction, and many there be which go in thereat.

14. Because the gate is strait, and the way narrow that leadeth vnto life: and fewe there be that finde it.

13. And then I will professe to them, I neuer knewe you: depart from me ye that worke iniquitie.

Chap. 20. 18. Many are called: but fewe are chosen.  
Luk. 10. 20. In this reioyce not, that spirites are subdued vnto you: but rather reioyce because your names are writte in the booke of life.

Matth. 24. But for the electes sake, those dayes shall be shortned.

Chap. 25. Come ye blessed of my father: inherite  
34. ye the kingdome prepared for you from the foundations of the worlde.

Joh. 10. 26. Ye beleue not: for ye are not of my sheepe, as I saide vnto you.

17. My sheepe heare my voyce, and I know them: and they follow me.

And

The poore mans Garden.

3

And I geue vnto them eternall life,  
and they shall neuer perishe: neither shall  
any plucke them out of my hande. 28.

My father that gaue them me is greater  
then all: and none is able to take them  
out of my fathers hande. 29.

Therefore coulde they not beleue, because  
that Esaias saith againe. Joh. 12. 39.

He hath blinded their eyes, and hardened  
their heart, that they shoulde not see  
with their eyes, nor vnderstande with  
their hart: and shoulde be conuerted, and  
I shoulde heale them. 40.

We haue not chosen mee, but I haue  
chosen you, and ordeined you: that ye go  
and bring forth, that your fruite remaine. Chap. 15. 16

I praye for them, I praye not for the  
worlde: but for them which thou hast ge-  
uen me, for they are thine. Chap. 17. 9

Those that thou gauest mee haue I  
kept: and none of them is lost, but the  
childe of perdition, that the scripture  
might be fulfilled. 12.

And when the Gentiles hearde it, they  
were glad, and glorified the worde of the  
Lorde: and as many as were predestina-  
ted vnto eternall life, beleued. Act. 13. 48.

Those which he knew before, hee also  
predestinated, to bee made like vnto the  
Rom. 8. 29



## The poore mans Garden.

image of his sonne : that hee might be the first borne among many brethren.

30. Moreover, whom hee hath predestinated, them also hee called : and whom hee called, them also hee iustified : and whom hee iustified, them also hee glorified.

Chap. 9. ii.

For yer the children were borne, and when they had neither doen good nor evil, (that the purpose of God might remaine, according to election, not by woorkes, but by him that calleth.)

11. It was saide vnto her : the elder shall serue the younger.

13. As it is written : I haue loued Jacob, and haue hated Esau.

14. What shal we say then ? Is there vnrighteousnes with God ? God forbid.

20. O man, what art thou that pleadest against God ? shal the thing formed say to him that formed it, Why hast thou made mee thus ?

21. Hath not the Potter power ouer the Claye : to make of the same lombe one vessel to honour, and another to dishonour ?

22. What if God woulde shew his wrath, and to make his power knowne : suffered with long patience the vessels of wrath prepared to destruction.

23. And that he might declare the riches of his

his glozre, vpon the vessels of mercye,  
which he hath prepared vnto glozr.

What then? Israel hath not obteyned  
that he sought: but the election hath ob- Chap. ii. 7.  
teyned it, and the rest hath ben hardened.

As it is wrytten, God hath geuen them 8.  
the spirite of slomber: eyes that they  
should not see: and eares that they should  
not heare vnto this day,

Let their eyes bee darkened that they 10.  
see not: and bow downe their backs al-  
wayes.

We speake the wisdom of God in a  
mysterie: euen the hid wisdom which 1. Cor. 2. 7.  
God hath determined before the worlde  
vnto glozr.

He hath chosen vs in him, before the Ephes. 1. 4.  
foundation of the worlde: that we should  
be holy and without blame before him in  
loue.

Who hath predestinated vs to bee ad- 5. 8.  
apted through Iesus Christ vnto himself:  
according to the good pleasure of his will.

In whom also we are chosen when we  
were predestinate: according to the pur- 11. 5.  
pose of him which worketh all things af-  
ter the counsaile of his owne will.

We are his workmanship erected in  
Christ Iesus vnto good workes: which Chap. 2. 106  
God



## The poore mans Garden.

God hath ordained that we should walke in them.

2. Tim. 1. 9

Who hath saved vs, and called vs with an holy calling, not according to our works: but according to his owne purpose and grace, which was geuen to vs through Iesus Christ before the worlde was.

Chap. 2. 19.

The foundation of God remaineth sure, and hath the scale: the Lorde knoweth who are his, & let every one that calleth on the name of Christ depart from iniquitie.

20.

Notwithstanding, in a great house are not onely vessels of golde and silver, but also of Wood and of earth: some for honour, and some for dishonour.

1. Pet. 1. 2.

Elect according to the foreknowledge of God the father vnto sanctification of the spirite through obedience and sprinkling of the blood of Iesus Christ: grace and peace be multiplied.

Chap. 2. 8.

A stone to stumple at, and a rocke of offence, euen to them which stumple at the worde being disobedient: vnto the which thing they were ordeyned.

2. Pet. 1. 10.

Wherefore brethren, giue rather diligence to make your calling and election sure: for if ye do these things ye shal neuer fall.

They

## The poore mans Garden

5

They went from vs, but they were not of vs, for if they had been of vs, they would have continued with vs: but this cometh to passe that it might appeare that they are not of vs.

1. Joh. 2. 19

All that dwell vpon the earth, shall worship him (meaning the beast) whose names are not written in the booke of the Lambe, which was slaine from the beginning of the worlde.

Reuel. 13. 8

*The consent of the fathers and  
doctours.*

**T**hose whom hee foreknew and predestinated to be made to the image of the sonnes of God, evidently and manifestly appeareth, that those which God knew before, shoulde be such as hee would confirme him selfe in Christs passions, those shalbe conformed & made like to the image of his glory, that he hath predestinated.

Orig. in his  
first booke  
vpon the  
Romanes.

If Esau and Jacob which was not yet borne, nor had doene good nor euill, that they might deserue, or els offende God, that their election and reprobation was not in respect of their deservings, but that the will of the choiser and refuser might be manifested and shewed: What shall we

Hierome in  
the x. quest.  
to Hedebia,  
the 4. tome.



## The poore mans Garden.

We say therefore, is God vnrighteous : according to the example in the which he spake to Moyses, I will haue mercie on whom I wil haue mercie. Sith it is thus as he saith, we must graunt that god doth what soeuer he wil : And without any merites and workes, he doth either predestinate & elect : or els condemne some. Therefore, it is not in the will of the runner, but in the mercie of God. But specially in that same scripture that is, where the same God speaketh to Pharao, for this purpose haue I stirred thee vp, that I may declare my power vpon thee, and that my name may be shewed in all the earth.

Sith it is thus, that for his owne sake he sheweth mercie vnto Israel, and hardeneth Pharao, therefore in vaine doth he seeke the cause, why he doth not make vs good : or why he doth make vs euill, when it is in his owne power and will, without god or yll workes : either to chuse or elect any, especially when this fraile weakenes of our willes can not resist it. The heate of the Sunne is one, and yet by his power he susteineth and hardeneth : loseth and bindeth some things : it melteth waxe, it hardeneth the claye, and yet the heate is not diuers in nature : So

is the goodnesse and mercie of God. The vessels of wrath which are apt to death and destruction (that is) the people of Israel he doth harden: and the vessels of mercy which he hath prepared to glory, he doth call them (that is) vs.

a They which do assigne, attribute, and ascribe the election of God vnto the merites of men, are wiser then it becometh.

b All those of the which we now speake, before their vse of vnderstanding, before their freewill, the regenerate passeth to life, and others not regenerate passeth to destruction.

c It is a thing to be wondrous at, or rather that we shoulde be astonished at, that election doth adopt such, as abdication or reiection doth reproue.

d This onely difference is betwene Grace, and Predestination: Predestination is a preparation to grace, but grace is the very gift it selfe. Therefore, this that he saith, not of woorkes, lest any man shoulde boast him selfe, for we are his workmanship created in Christe Iesu vnto good woorkes, is grace: but that, that foloweth, which God prepared before hande, that we shoulde walke in them, is Predestination, which can not be without

a Ambrose in his. i. booke xi. chapt. of the calling of the Gentiles.

b In the 5. chapter of the same booke.

c In his second booke and. 7. chap.

d August. in his. x. booke of the predestination of saintes.



## The poore mans Garden

out a foreknowledge, although the foreknowledge may be without Predestination: for by Predestination God knewe beforeshande the thinges that he him selfe woulde do.

Wherefore, the Predestination of God (which is to our benefite and comfort) is (as I saide) the preparation aforeshande to grace: but grace is the effect of the same Predestination. This promise was not grounded vpon the power of mans will, but vpon the Predestination of god: for he promised not that what men, but that which he him selfe shoulde bring to passe.

In the 17.  
chapt. of the  
same booke.

This is the immoueable trueth of Predestination & grace. For what meaneth that the Apostle saith, As he chose us in him before the world was made? Certainly if this be therfore spoken, because God knewe aforeshande that they woulde beleue, the Sonne speaketh against this foreknowledge, saying: You haue not chosen me, but I haue chosen you.

Saying that God did rather knowe aforeshande this, that they shoulde chose him, that they might deserue to be chosen of him. They are therefore chosen before the worlde was made, in that predestination

## The poore mans Garden.

tion in the which God knew aforehande  
his owne woorkes that were to come.  
But they are chosen from the worlde by  
that calling by the which God hath ful-  
filled that which he did predestinate: For  
whom he hath predestinate, them hath he  
called, that is to say: with that calling  
that is according to purpose, he hath not  
then called any other but those whom he  
hath predestinate, them hath he also cal-  
led: Neither hath he iustified any other,  
but them who he so called, them hath he  
also iustified: Neither hath he glorified a-  
ny other, but them whom he hath prede-  
stinate, called, iustified, them hath he also  
glorified, with that ende whiche hath no  
ende.

God then hath chosen the faithfull: but  
that they might be made faithfull. The A-  
postle James saith, hath not God chosen  
the poore in this worlde, riche in faith and  
heires of the kingdome, whiche God hath  
promised to them that beleue him?

By election therefore, he maketh both  
riche in faith, and heires of the kingdome.  
Who I praise you hearyng the Lorde say-  
yng, You haue not chosen me, but I haue  
chosen you, dare hee so bolde as to saie,  
I men are chosen throught beliefe: where

as



## The poore mans Garden

as rather they are chosen, that they maie be leene least that they should bee found to haue chosen Christe firste, contrary to the sentence of the truthe, vnto whom Christ saith: You haue not chosen me but I haue chosen you.

In his booke  
of the good-  
nesse of per-  
seuerance,  
and 8. chapt.

Wherefore of two infantes, that are bothe faste wrapped together, in the bandes of originall synne, why this is taken, and be forsaken: And of two vngodlie persones, that bee now of age and discretion, why this is called after suche a manner, that he maie followe the caller, but the other is not called at al, or at the leaste wile is not called after such a sort, that hee may followe the caller: the iudgements of God are vnsearcheable.

Notwithstanding, this ought to bee moste certaine to the faithfull, that y one is of the number of the predestinate, but the other is not: For if they had bene of vs (saith one of the predestinate, which out of the Lordes breast did sucke this secrete) they had vndoubtedly continued with vs. What meaneth this I praye you, they were not of vs, for if they had been of vs, they had certainly continued with vs? Were they not both created of God: both bozne in Adam: bothe made of the earth,  
and

## The poore mans Garden.

8

and of him which saied, I haue made all  
breath: did they not bothe receiue soules  
of one, and the selfe same nature: Last of  
all were they not both called, and folowed  
the caller: both of ungodlye iustified, and  
both renewed by the fountaine of rege-  
neration: But if he (which certainly knew  
what he saide) should heare this, he might  
wonder and say: These are true, and  
according to all these things they were of  
vs:ouerthelesse, by a certaine other dif-  
ference they were not of vs, for if they had  
been of vs, they should undoubtedly haue  
continued with vs. But in conclusion,  
what is this difference?

Gods booke is open, let vs not turne  
away our face, the deuine scripture doth  
crie, let vs therefore giue eare: They were  
not of them, because they were not called  
according to purpose: they were not elect  
in Christ before the making of the world:  
they were not made heires through him:  
they were not predestinate according to  
the purpose of him that wrought all  
things.

But they say, that the definition and  
determination of predestination is con-  
trarie to profitable preaching, as though  
it had hindered the preaching of the Gos-  
pelle.

In the 16.  
chap. of the  
same booke.

In the 17.  
chap. of the  
same booke.  
In the 14.  
chap. of the  
same booke.



## The poore mans Garden.

He, did not that teacher of the Gentiles in  
faith and truth; many times contemne  
predestination, and notwithstanding, called  
not to preache the word of God, because  
he sayd, it is God that worketh in us both  
to will and to do, he, suer of Gods will.

In the 16.  
chapt. of the  
same booke.

Shall we not speake that which we  
are able to speake by the authority of the  
Scriptures? For we are able to speake  
left (if we should speake) that he would be  
offended; which can not away with the  
trueth; and are we not also left by  
holding our peace, he would be deceived  
with falsehood; which can not understande  
the trueth? For either must predestination  
be preached after such manner as holy  
Scripture both teacheth it; that the gifting  
and calling of God in the predestinate be  
such that it can not repent him of them;  
or els we must confesse that the grace of  
God is geuen according to our merites;  
according to the opinion and heresie of  
the Pelagians.

In the 17.  
chapt. of the  
same booke.

This is certainly to predestinate, and  
none other thing, but only to ordaine in  
his owne foreknowledge (which can nei-  
ther be chaunged nor deceived) his owne  
workes that are to come.

By the preaching of predestination, he

is not onely not hindered from this work,  
but also is thus far furthered, that whē he  
seeth glory he might glory in h<sup>e</sup> lord. I leave  
it rather to be iudged of their selues, that  
they may perceiue what manner a thing y<sup>e</sup>  
it is, wherein they haue perswaded them-  
selues, that by preaching of predestination  
the people are rather brought into despe-  
ration, then exhorted to liue godly. This  
is euen as much to say, as if they shoulde  
say, that a man must then despayre of his  
saluation, when he hath learned to put  
his hope, not in himself, but in god, when  
as yet the Prophet crieth: Cursed is eue-  
ry one that putteth his trust in man.

It is therefore a poynt of to great con-  
tention, eyther to gaine saye predestinati-  
on, or to doubt of the same.

I pray you, if after the hearing of this  
doctrine, manny be turned into slouthful-  
nesse and negligence, and being reaped  
from labour to luste, doe followe their  
owne concupiscences, should it be there-  
fore thought, that, that were false, which  
was spoken of the fo<sup>r</sup> knowledge of God:  
shall not they be good. (how bngodlye so  
euer they liue) which God knowe afo<sup>r</sup>e  
hande shoulde be good, but if he knowe  
them afo<sup>r</sup>e hande to be euill, shall they not  
be

In the. 27.  
chapter of  
the same  
booke.

In the xv.  
chap. of the  
same booke



## The poore mans Garden.

be euill, holwe godlye so euer they seeme  
now to be: There was one in our Mona-  
stery, which being rebuked of the byeth  
bycause he did certaine things that ought  
not to be done, and omitted certaine  
thinges, which he should hane done, made  
answers and sayde, Whatsoeuer I am  
nowe, I shall be such a one as God kneth  
afozchande that I shoulde be. Whiche  
vndoubtedly sayde the truth, and yet by  
this true speaking, did not profite in good-  
nesse: but fell so farre vnto wickednesse,  
that he (leaving the felowship of the Mo-  
nasterie) became a Dogge returned to  
his vomite: And neuerthelesse, what he  
yet shall be, it is vncertaine. Should those  
thinges therfore, which are spoken of  
the true fo:knowledge of God, be eyther  
denied, or kept vnder silence fo: suche oc-  
cations, namely then, when if they were  
not spoken, menne doe fall into other er-  
rours:

In the. 12.  
chap. of the  
same booke.

In giuing that vnto some, which they  
doe not deserue, he doth shewe his free  
mercie and grace, but in not giuing it to  
all men, he doeth declare what all did de-  
serue: he is good in shewing merce to  
some, he is iust in punishing the rest.

In his boke

But sozasmuch as the will of some, is  
prepared

prepared of the Lorde to beleene, and of other some it is not: we must put a difference betwene that, that cometh of his mercie, and that, that cometh of his iudgement.

of the predestination of  
saintes, the  
6. chap.

God did befoze the beginning of the worlde, chose these nations, that he might deliuer them out of the power of darkness, and translate them into the kingdome of the sonne of his owne brightnes, as the Apostle sayth. For, what saythfull knoweth not, that the Deuill doeth euen now, seduce nations, and drawe them with him selfe into euerlasting paine: But not those nations which are predestinated into euerlasting life.

In his .20.  
booke and  
7. chapt. of  
the citie of  
God.

That number therefore of the righteous, which are called according to Gods purpose, concerning which is sayde, that the Lorde knoweth who they be that be his, is the fenced garden, the sealed mountaine, the pitte of springing water, and the paradise full of the fruite of Apples. Of this number there be some, that are spirituall, and walke in the excellent way of charitie, and when they see in the life of lenitie, instruct a man that is overtaken with any faulte, they doe take heed, lest they them selues be tempt-

In his .5.  
booke of  
Baptisme  
27. chap.



## The poore mans Garden.

fed also, and when it happeneth that any  
of them be overtaken, the affection of loue  
is some thyng repressed in them, but it is  
not utterly quenched, and when it riseth  
again, & wareth feruent, it is restored a-  
gain to his olde course or rase, for these  
men can saie, My soule did slumber for  
beere wearinesse, doe thou make me  
strong in thy wordes.

There be also some of that number,  
which doe yet liue wickedly, either doe  
lye in heresies, or in the superstitions of the  
Heathen: And yet the lord doth euen there  
knowe, who be his, for in that unspeak-  
able foreknowledge of God: many that  
seeme to bee without, are within: and  
many that seeme to bee within, are with-  
out. That enclosed garden therefore, that  
sealed fountaine, that pit of springing  
water, and that Paradise of the fruite of  
apples, doth consist of al those, that bee in-  
wardly and secretly within, if I may so  
speake.

In his. 45.  
treatise vpon  
Iohn.

And his sheepe heare his voice, and he  
calleth his owne sheepe by name: for he  
hath theyr names written in the booke of  
life: He calleth his owne sheepe by name,  
hercof cometh it that thapostle saith, The  
Lorde knoweth who they bee that be his.

I have kept those that thou hast given  
me, and none of them is perished, save on-  
ly the child of perdition; that the scripture  
might be fulfilled. He that betrayed Christ,  
is called the child of perdition, because he  
was predestinated to destruction, accord-  
ing to the scripture, which in the .108.  
psalme chiefly is prophesied of him: 301

The cause may be secret, but it can  
not be denied. Is there any iniquitie with  
God? God forbid.

When we were not, God predesti-  
nated us: when we were turned backe, he  
called us: when we were sinners, he iusti-  
fied us, when we were mortall, he glorified  
us: wherefore, he that will fight against  
us, he raiseth warre against God, and  
kicketh against the pricke: 302

Wherefore is that man, and that man?  
and wherefore is not that man, and that  
man predestinated? Alho not of mee, nor  
of any man. I touch me to the depth of  
the crosse; I doe not enter farre in, I am  
afraid, I am no searcher in; his iudge-  
ments are unfearcheable, thou art a man.  
I am a man, it was a man that saide, A  
man who art thou, that despistest with  
God? 303

But thou wilt say, wherefore made he me

small child of  
In his .107  
creatic. yps  
Iohn.

In his .59.  
epistle to  
Paulinus

Vpon the  
vvordes of  
the Apostle  
in his .16.  
sermon.

In the same  
booke and  
7. sermon.  
In . . .  
qu. 4. 1. 303

small child of



## The poore mans Garden.

In the same  
booke, and  
11. sermon.

to honour, & an other to dishonour. What  
that I answer: Wilt thou heare August,  
that wilt not heare the Apostle, sayng: O  
man, what art thou that desputest with  
gdd? There are two little children borne,  
if thou seekest a due, or a right, both are  
made of one lombe of perdition. But wher-  
foze the mother beareth one to grace, and  
the other choketh being a sleepe: What  
wilt thou say vnto me, what did he deserue  
that was choked vp by his mother in slee-  
pyng: both of them deserued no good: But  
the Potter hath power ouer the clay, of the  
same lombe to make one vessel to honoz,  
and another to dishonour, wilt thou dis-  
pute with mee: rather wilt thou wonder  
& crye out with me: O the great depth of  
his riches, let vs agree together in feare,  
least we perish in error.

In his booke  
of rebuking  
grace, and  
the.14. chap.

He is willing, that all men should be  
saued, that therby, all that be predesti-  
nated might be vnderstanded. For, that  
among them are men of all sortes: as it  
was saide to the Pharisees, Ye do paye  
the tenth of euery garden hearbe, where  
we may not vnderstand, moe then all that  
they had, so: they did not giue the tenth, of  
all the hearbes that be in the whole citie.

In his booke

Thou hast predestinated vs, with-  
out

without our merites before the foundati-  
 on of the woꝝlde: thou hast called vs from  
 the woꝝlde: thou doest iustifie vs in the  
 woꝝlde: and thou magnifiest vs after this  
 woꝝlde. Thou hast not done this to all  
 men, that all the wise men of the earth,  
 shoulde meruell and blasse thereat: And  
 I (O Lord) considering this, am feareful  
 and sore abashed at the height of the ry-  
 ches of thy wisdome and knowledge: vnto  
 the which I cannot reache, no; come  
 me: The incomprehensible iudgements  
 of thy iustice is merueylous: which thou  
 dost of one, and the same lump of clay,  
 make one vessel to honour, and an other  
 to euerlasting damnation. Those whom  
 thou hast predestinated: thou makest  
 cleane, pouring vpon them cleane water,  
 whose names & number thou knowest,  
 which numberest the multitude of starrer,  
 and callest them all by their names:  
 which also are written in the booke of life,  
 for the predestinate (children) can neuer  
 perishe (no; be dampned) for that all  
 thinges worke for the best to them:  
 yea, their sinnes worke for the best to  
 them: they may fall; but none can keepe  
 them downe, for that thou (O Lord) put-  
 test thy hande vnder them: keeping all

called Soli-  
 loquia, the  
 18. chapt.



## The poore mans Garden.

their bones, that not one of them shall be broken.

For with standing, the death of the reprobates (and sinners) those I saye, that thou hast according to thy weepe and his iudgements related before the foundations of the world: those whom thou hast left in their owne wickednesse, all thinges wo, both for the world to them, yea, their prayers are turned into sinne: and although they wil fawnt to climb up to the heavens, and will build them nestes there, yet in the end they shall be cast downe as a vile stinking downy hill.

In his booke  
of grace and  
freevill, he  
31. chap.

By these and such like testimonies of holie Scripture, wherof it were so long to make a whole recital, it is (as I suppose) sufficiently shewed, that God woth to worke in the hartes of men, to encline theyr willes, whether it pleaseth him, whether it be to good thynges, according to his merete, either to evill thynges according to theyr merites, and according to his owne iudgement, which is sometime open, and sometime secrete, but alwayes full. For, this persuasion ought to be fixed, and blinmoveable in our hartes: that there is no iniquitie with God. And here by when ye reade in the wyrt pages of the

truth,

truth, that God doth leade men out of the way, or that he doeth dull, or harden the hartes: Doe ye not doubt, but that they will deseruynge blame before, that they might lawfully suffer these thynges, leaue ye should come into that proverb of Salomon, The foolishnesse of a man, doth defile his wayes: but in his harte, he layeth the blame to God.

God therefore hath not predestinated any suche thynges to bee doen, neither hath he prepared that soule to liue filthily, and wickedly, of purpose that it should so liue: but he was not ignorant that it would proue suche a one, and he knewed beforehand, that he hymselfe should execute iudgement vpon such a one. And so nothing may be referred to the predestination of God, more then that, which appertaineth to the betterward of iustice, or to the undeserued gifte of graces, as in the next chapter is shewed: a notwithstanding that manye doeth persist, it is the miserie of them that perishe: that manye are saved, it is the gifte of sauing: that the guiltie shall be damned, the office of God is vnmoueable: that the guiltie shall be iustified, it is the greates goodnesse and grace of God,

In the 11. article vvhich are falsly imposed vpon saint Augustine.

In his 2. aunswer of the same booke.



## The poore mans Garden.

b. In the 10.  
article of  
the same  
booke.

c. In the 11  
article of  
the same  
booke.

b Gods predestination, is neuer without  
out godnesse, neuer without iustice.

c The predestination of God, by no  
meanes, doth make that y children of god  
should bee made the children of the deuill,  
or of the temple of y holy ghost, the temple  
of deuilles, or of the members of christ the  
members of an harlot? But rather prede-  
stinatio doth make, that of the children of  
y deuill, are made the children of god: or of  
the temple of deuils, are made the temple  
of the holy ghost: or of the members of an  
harlot, are made the members of Christ,  
because he hath bounde the strong man,  
and spoiled his armour. &c.

In his 13.  
booke of the  
Trinitie, &  
16. chap.

None of those that are predestinated,  
shall perishe with the deuill, none of them  
shall remaine vnder the power of the de-  
uill vnto death.

In the 35.  
cha. of faith  
to Peter.

Surely doe thou holde this, and in no  
wise doubt, that god hath made before the  
foundation or beginning of the worldes,  
all that are the vessels of mercy, into the  
adoption of the sonnes of God; predesti-  
nated of God, neither can any of them pe-  
rishe, whome God hath predestinated to  
the kingdome of heauen, neither can any  
of them, whom he hath not predestina-  
ted, come to life, and bee saued by any  
meanes.

meanes.

God is sayde to harden, whom he will not make softe : God is sayde to blinde, whome he will not illuminate : God is sayde to cast away or repel, whom he will not call . These whom he hath predestinate, he calleth them, and iustifieth them, he giueth that we be, and he giueth that we may be god.

In his booke of predestination and grace, the 4.chap.

He foreknoweth by his Godhead : he maketh by his wisdome : he damnneth by his iustice : he saueth by his grace.

In the .5. chap. of the same booke.

God is everlasting, and foreknowledge : he is iuste and good : he exerciseth due punishmente, and giueth undeserued goodnesse . And hath power in creatyng and electyng men : as the Potter hath power vpon the claye, to make some vessels to honour, and some to dishonour and contumely. Before he made vs, he foreknew vs, and in the same foreknowledge, whē as yet he made vs not, he choosed vs, but by whom myght this be, but of hym that calleth all thynges that are not, as though they were (as the Apostle sayeth) which predestinated vs before the foundation of the worlde . In the worlde we are made, and created : but before the worlde, we were elected and predestinated.

Where



## The poore mans Garden.

Vpon the  
 32. Psalm  
 in his booke  
 of Genesis  
 ad literam  
 10. chap.

Where doeth the counsaile of the Lord  
 remaine for ever, but among vs, whom  
 he foreknewe, and predestinated: Who  
 doeth extoll and magnifie the predestina-  
 tion of God: He saue vs, he made vs, he  
 holpe vs, he sent to vs, he redeemed vs,  
 before the world was made and created:  
 this his counsaile tarieth for ever, this his  
 thought doeth remaine, for ever without  
 without end.

God might tounre the will of the  
 wicked into good, because that he is al-  
 mighty, plainly he coulde do it: wherefore  
 then doeth he it not? Because that he will  
 not. Why he will not, that doe we leave  
 vnto him, for we ought not to be wiser  
 then it becometh.

For this cause also, it is sayd, all, and  
 all: for not the same all that are begotten  
 by Adam, are by Christ regenerated. But  
 this is well sayd: that euen as the carnall  
 generation of no man, is otherwise then  
 by Adam: So is the spirituall generation  
 of no man, otherwise then by Christ. For  
 if there might be some men begotten in  
 the flesh, and not by Adam, and some men  
 regenerated in the spirite, and not by  
 Christ: we might not say plainly, all,  
 eyther in the one place or in the other. And

al.

afterwarde he doeth saye, that the same,  
all, are many: for in some certain thing,  
those which are but fewe, may be all. But  
the carnall generation, hath many: and  
the spirituall, hath many also. Although  
this spirituall hath not so many as the car-  
nall. But yet for all that, even as that  
hath all men: So hath this all iuste men.  
For, as without that, no man is a man:  
even so without this, no man is a iuste  
man: And in eche of these are many.

Who will haue all men to bee saued,  
not that there is no man, whom he will  
not haue to bee saued: who woulde not  
worke the vertues of his miracles amon-  
gest them, who (he sayth) woulde haue re-  
pented, if he had done it, but that by all  
men, we should haue vnderstanded all  
sortes, and degrees of men, beyng deu-  
ded, into certaine orders: kynges, sub-  
iectes, noble men, men of the common  
sorte, high and lowe, poore and riche.

As this, where it is sayd, all shall bee  
buiusied and quickened in Christ, whereas  
yet many are damned with eternall and  
euerlastyng death, therfore spoken, bee-  
cause that as many as doe receiue life  
euerlastyng, they doe not receiue it, but  
in Christ, or through Christ: even so were  
it

in his Epi-  
chiridion  
to Lavvrens  
the. 103.  
chap.

in his. 107.  
Epistle to  
Vitalis.



## The poore mans Garden.

It is sayde that God will haue all men to be saued, where as there bee so many, whom he will not haue to be saued, it is therfore spoken, because that they which he saued, are onely saued in hym, being willyng to save them.

Fulgentius  
to Moni-  
mus in his  
first booke.

God did not promise all thynges which he foretold, although he foretold all thynges which he promised, as he did not predestinate all thynges which he foreknewe, although he foreknewe all thynges he predestinated. He foreknew the willes of men, good and badde, but he did not predestinate the naughtie willes, but the good.

Barnarde  
vpon the  
vvordes of  
the boke of  
vvysdome.

The kyngdome of God, is giuen, is promised, is declared, is receiued: It is giuen, in predestination: It is promised, in calling: It is declared, in iustification: It is receiued, in glorification. Therfore that is sayd, Come ye blessed of my father, receiue the kyngdome prepared for you: So doeth the Apostle say, those whom he predestinated, he calleth: whom he calleth, he iustifieth, and them he glorifieth. In predestination, is grace: In calling, is power: In iustification, is ioyfulnesse: In glorification, is gloze and prayse.

Feare not thou small flocke: for to  
you

you it is giuen to knowe the mysterye of  
the kingdome of heauen. Who be these?  
Euen they whom he hath forknowne and  
predestinated to be fashioned lyke to the  
ymage of his sonne. A great and secrete  
counsell is made knowne. The Lorde  
knowe who be his : but that which was  
knowne to god, is made manifest to men:  
neither doth he vouchsafe to make anye  
other partakers of so great a mystery, but  
those selfe same men whom he hath for-  
knowne and predestinate to be his.

Bernhard in  
his. 107.  
epistle to  
Thomas  
Beuerley.

The mercy of God is from eternitie,  
euen to eternitie, vpon them that feare  
him : from eternitie, by reason of  
predestination : to eternitie, by  
reason of blessed making :  
the one without begin-  
ning, the other  
without en-  
ding.



# The poore mans Garden

## Capit.

**A**ll thinges cometh to passe by Gods providence, and not by fortune and destenie.

Genes.  
45:7.



**G**od sent me before you, to preserve your posteritie in this lande: and to save you alive, by a great deliveraunce.

**3.** Nowe then, you sent not me hyther, but God who hath made mee a father unto Pharaon, and lord of all his house, and ruler through all the lande of Egypt.

Ex. Chapt.  
her. 19. 20.

Feare not: for, am I not under God? When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this daye, and save much people alive.

Exodus.  
21. 13.

And if a man hath not layde waite, but God hath deliuered him into his hande, then I will appoynt thee a place to flee.

Deute. 32.  
30.

I kill, and I giue life, I wounde, and I make whole: neyther is there anye that can deliuer out of my hand.

2. Samuel.  
34.

And the wrath of the Lorde was kindled against Israel, and he moued David against them, in that he sayde, Go, and number Israel and Iuda,

Then





# vi The poore mans Garden.

En. 17. 17. The lord who hath made us to live  
from our wayes and from our sinnes  
we are his people.

10. 16. 33. The lot is cast into the chappell: but  
the whole disposition thereof is of the  
lord.

Lament. 3. 37. The lord is he that hath made  
me to see the day of my death: he hath  
made me to see the day of my death.

Ezech. 14. 9. The lord is he that hath made  
me to see the day of my death: he hath  
made me to see the day of my death.

Job. 1. 12. Then the lord said unto Satan, All  
that he hath is in thy hand: only upon  
himselfe thou shalt not stretch out thine  
hand. So Satan departed from the pre-  
sence of the lord.

Amos. 3. 6. Shall a trumpet be blown in the citie  
and the people be not afraid? or shall there  
be euill in a citie, and the lord have not  
done it?

2. Esdr. 4. 37. The measure of the times is set  
red: the ages are counted by number: and  
they shall not be moued or shaken: all the  
measure thereof is fulfilled.

Ecclesiast. 1. 4. Prosperitie and aduersitie, life and death,  
pouertie and riches come of the hand of the  
lord.

The poore mans Garden.

18

The providence, O Father, who hath made it, for thou hast made a way, when in the sea, and a sure path among the waves.

Declaring thereby, that thou haue power to helpe in all thynges, yea, though a man went by the sea without meanes.

Then was Jesus led a side of the Spirit into the wilderness, to be tempted of the devil.

Beholde the Houles of the heauen, for they sow not, neither reape, nor carry in the barnes: yet your heavenly father feedeth them. Are ye not much better then they?

And the devils besought him, saying: If thou wilt be our King, we will be thy servants.

And he sayde unto them, Go, so they went out, and departed into the heards of swine.

Are not two Sparowes sold for a farthing? and one of them shall not fall on the ground without your father.

Yea all the haeres of your head are numbered.

Fear ye not therefore, ye are of more value then many Sparowes.

Ye shall be betrayed also of your parentes, and of your brethren, and kint-



# The poore mans Garden.

81  
men, and friends, and some of you shall  
they put to death.

17. And ye shall be hated of all men, for my  
names sake.

18. But there shall not one haire of your  
heades perish, by your patience possesse  
your soules.

Joh. 8. 12. Whither the Jewes lately sought to  
stone thee: & dost thou go thither againe.

9. Jesus answered, Are not there twelue  
houres in the day?

Joh. 19. 10. Pilate sayde unto him, Speakest thou  
not unto me? Knowest thou not that I  
haue power to crucifie thee, and haue  
power to loose thee?

11. Jesus answered; Thou couldest haue  
no power at al against me, except it were  
geuen thee from above.

Actes. 2. 23. Him I say haue ye taken by the hands  
of the wicked, being deliuered by the de-  
terminate counsel and foreknowledge of  
God, and haue crucified and slaine.

Mat. 4. 27. For doubtlesse, against thy holy Sonne  
Jesus, whom thou haddest annointed,  
both Herode and Pontius Pilate, with  
the Gentiles and the people of Israel, ga-  
thered them selues together.

28. To do whatsoever thy hand, & thy coun-  
sell had determined before to be done.

In him we liue, and moue, and haue  
our being.

Ag. 17. 28.

Can all your care on him, for he careth  
for you.

Ag. 17. 28.

*The agreement of the  
Doctors.*

**W**hen thou dost see the ungodly  
made rich, and the goodly lacke  
and haue neede, do not feare in  
thy selfe, neither doubt in thy  
minde, as though the prouidence of God  
were not certaine, which beholdeth all  
our thinges.

Basil in the  
48. Psal. 13.  
sermon.

All thinges are gouerned by Gods pro-  
uidence: & those thinges that are thought  
for punishments, are medicines.

Hierom vp-  
pon Ezech.

No good nor euill doth happen with-  
out a cause, or by fortune without Gods  
providence, but all thinges doth happen  
after his iudgement.

Hierem.

Wherefore that necessitie is not to be  
feared, the feare whereof causeth the Sto-  
ickes to diuide the causes of thinges,  
that they pulled away some thinges from  
necessitie, and thrust some thinges vnder  
it: and among those thinges that they  
would not suffer to be vnder necessitie,  
they haue placed our voylles, lest they  
they should not be free, if they should be

In the  
August. in  
his 5. booke  
and. x. chap.  
of the citie  
of God.



## The poore mans Garden

subject unto necessitie.

In the 7.  
chapt. of the  
same booke.

The kingdomes of this worlde are al-  
together gouerned by the prouidence of  
God: which if any man haue giuen vnto  
destinie, because he doth call the will, or  
powder of God it selfe, by the name of de-  
stinie: let the same continue in his opini-  
on, but let him reforme his tongue. For  
why doth he not at the first say that will  
the afterwarde he will say, when any  
man shall aske him what he doth call de-  
stinie? For when men do heare that thing,  
they do not by the common maner of  
speache vnderstand any other thing, then  
the force of the position of the starres,  
as the same is when any is borne or con-  
ceyued: whiche some men do separate  
from the will of God, & some doth proue  
that the one doth hang vpon the other.

In the 8.

chapt. of the

same booke.

the 7. booke.

the 8. booke.

the 9. booke.

the 10. booke.

the 11. booke.

the 12. booke.

the 13. booke.

the 14. booke.

the 15. booke.

the 16. booke.

the 17. booke.

the 18. booke.

the 19. booke.

the 20. booke.

They do ascribe to the power  
of God, that order and certayne knitting  
together of causes, whiche is very well  
and truly thought to knowe all things  
before they come to passe, and to leaue  
nothing vnprouided, of whome all power  
hath their being.

In the 9.

chapt. of the

same booke.

Let Cicero therefore liue with them  
that say that this order of causes is fatal,  
or rather that no gens if the name of de-  
stinie.

nam

3 D

finis

thing which thing we do abhorre chiefly  
for the name, which is not accustomed to  
be understood in the thing it selfe. But  
whereas he doth denie that the order of  
all causes is most certaine and knowne  
to the presence of God, we do detest him  
more then the Stoicles did: for either he  
doth denie that there is a God, which  
thing in his booke concerning the na-  
ture of the gods, he doth under another  
mans person endeavour to do; Or els if  
he do confesse that there is a God whom  
he denieth to know of things before they  
come to passe, even so saying he doth no  
other thing then say that foolish man  
which sayde in his heart, There is no  
God. For he that doth not knowe afore-  
hande all things that are to come, doubt-  
lesse the same is not God.

We say not that all things do come to  
passe by destinie: yea we say that nothing  
is done by destinie. For we do plainly  
shew that the name of destinie, is of no  
value in the place where men use to  
place it in speaking, that is, in the consti-  
tution of heavenly signes, wherein euery  
man is conceived and borne, because the  
thing it selfe is vainely affirmed. As for  
the order of causes, wherein the will of

To the 10.  
chap. of the  
1. time.  
book.



# The poore mans Garden.

God is of great force and power: we be  
 neither deite nor call it by the name of  
 deite, except it be so as we may un-  
 derstande, scilicet, to be deriued of the  
 word, for fatis, that is, of speaking. For  
 we can not deite but it is written in the  
 holy scriptures: God spake once there  
 two sayings, I my selfe hearde it: What  
 power belongeth vnto God: And vnto  
 the Lord belongeth merite, for thou  
 wilt geue to every man according to his  
 workes. And whereas it is said, he spake  
 once: we understande that he spake un-  
 moueably, that is, vnderstandably, such  
 as he his vnderstandably knowe all thinges  
 that are to come, and that he him selfe  
 will do. After this sort therefore we may  
 say, fatum, or deite is deriued, a fando,  
 or speaking, if this name had not now  
 been accustomed to be vnderstanded of  
 another matter, wherevnto we are not  
 wyllyng that mens heartes shoulde be  
 enclined.

In the 10.  
 chap. of the  
 same 5.  
 booke.

The life of man is euill when his be-  
 lief concerning God is not good. Where-  
 fore be it farre from vs, that we, to the  
 ende that we our selues woulde be free,  
 shoulde deite the prouidence of him by  
 whom we are or shalbe free. Therefore

lawes,

lives, reprehensions, exhortations, commendementes, and sharpe rebukes, are not in vaine: because that both he did know beforehande, that they should come to passe, and also they are of greate force, even of as greate force, as he byd force knowe that they should be. And thus rewards are appointed for good woorkes, and punishmentes for synnes. Neyther doth man sinne, because God did foreknowe before, that he should synne, yea, rather it is therfore out of doubte, that he doth sinne, when he doth sinne: because he, whose sight knowledge, can not be deceived, did know before, that it was not devinite, nor fortune, or any other thyng that shoulde synne; but he hym selfe. Which if he be not willing, he synneth not at all. But if he should not be willing to synne: God did also knowe that before.

These are the great woorkes of God, sought out, according to all his willes: and yet wisely sought out, so that wher the nature both of Angels, and man had sinned, that is, had doen, not the thyng that he willed, but that it selfe willed, even by the same will of the creature, whereby that thyng was done, that the creatour was not willing should be done, he ful-

filled

In his En-  
chiridion to  
Lavrrence,  
chapt. 100.



# The poore mans Garden

Nota.

filled that which he would haue done, yea as he that is best of all, doing well, even those thynges that are euill, to the condemnation of those whom he hath iustly predestinated to paine: And to the saluation of those, whom he hath louingly predestinated to free mercy.

As touching themselves, they did that God was not willing they should do: Not as touching the almightie power of God, they were by no meanes able to bring that to passe. For euery in the very same thyng, that they did contrary to the will of God: his will was wrought vpon them. For that cause therefore, the woordes of the Lorde are great, and searched out according to his willes.

Nota.

So that after a marueilous & vnpeakeable maner, that thing that is done, euery contrary to his will: should not be done without his will. For if he would not suffer it, it should not be done: neither doth he suffer it being unwilling, but willing: neither would he that is good, suffer a thyng to be euill done: excepte the same being almightie were also able to make a good effecte of thynges that be euill.

August. vp-  
pon the. 148  
Psal.

Whatsoever happeneth here against our willes, knowe ye that it happeneth not,

not, but by the will of God, by his moni-  
 dance, by his decree, by his commande-  
 mentes, and by his law. And if so be that  
 we knowe not why and wherefore it is  
 done: we must consider it is done accor-  
 ding to his wisdom, for it is not done  
 without a cause: and then we shall not  
 blasphem. When we beyn to dispute  
 of the workes of God: wherefore is this,  
 wherefore is that: he should not haue done  
 this so: he hath made this yll: where is  
 now the praise of God: thou hast lost his  
 praise. Therefore consider all thinges so  
 as thou mayest please God, and glorifie  
 the workemaister. If thou enter into a  
 Smithes Shop, thou darrest not reuocue  
 his Belloves, his Anuel, his Hammers.  
 Geue thou them to an unskillfull and ig-  
 norant man that knoweth not wherefore  
 they are made, and he wyll finde fault  
 and reuocue them all: but if he haue no  
 cunning nor skill of that craft, if he haue  
 any reason at least, he wyll say to him-  
 selfe, Not without a cause are these Bel-  
 loves set here, the crafterman knoweth  
 wherefore although I knowe not. Dare  
 not we to reprehende & blame the Smith  
 in his Shop, and yet dare we repre-  
 hend

In his  
 booke of  
 the Trinitie  
 chapter 4.

In his  
 booke of  
 the Trinitie  
 chapter 4.



The poore mans Garden.

hence and blame God in this worlde.  
Therefore as the fire, hyle, snowe, frost  
and tempest, whiche obeyeth to  
God: so all things that seemeth to balme  
and folke men, in all naturall things  
be done unabuttledly or by chance, are  
not done but by his word and providence  
for they shoulde not be done unless he  
wylled and commaunded it.

In his 3.  
booke of  
the Trinitie  
chapt. 4.

God useth all things according to his  
owne wylle, whether they be things body-  
lesse, or bodies: whether they be good by  
his grace, or els euill by his proper wylle.

So all the vniuersall creatures are  
made by the creatoꝝ, of whom, by whom  
and through whom all things are made  
and created: And so by this the wylle of  
God is the first and chiefest cause of all  
things, whether they be bodies, the wylle,  
or motions.

In his 48.  
Epistle.

The father deliuered the sonne, and  
Christ deliuered his body: and Judas de-  
liuered the Lord. Why in this deliuering  
is God righteous, and man faultie: be-  
cause in the same one thing which they  
did the cause was not one, for which they  
did it.

Sometime man wylleth with a good  
wylle.

will, that which God willeth not. As if a  
 god sonne willeth to haue his father to  
 die, whom God will haue to die. Againe  
 it may come to passe, that man may will  
 the same thing with an euill will, which  
 God willeth with a good will. As if an  
 euill sonne willeth to haue his father to  
 die, and God also willeth the same. Now  
 the first of these two sonnes willeth that  
 which God willeth not, and the other  
 sonne willeth that which God also willeth,  
 and yet the naturalnesse of the first  
 sonne doth better agree with the will of  
 God, although he willeth a contrary  
 thing, than the unnaturalnesse of the other  
 sonne that willeth the same thing. For  
 great a difference is there what to will  
 doth belong to man, and what to God,  
 and to what ende the will of euery one  
 is to be applyed, to haue it either allowed  
 or disallowed. For those thinges which  
 God willeth well beeing to passe by  
 the euill wylles of euill men, as by the  
 euill will of the Jewes they on will of  
 the father is revealed, in that Christ was  
 slain for us. As for the other sonne, which  
 we see that we may not consider what  
 a man doth, but with what minde and  
 will he doth it. For we finde God the fa-  
 ther

In his En-  
 chiridion to  
 Lawrence,  
 cap. 101.

In the same  
 booke and  
 chapter

In his booke  
 upon the 1.  
 Epistle of  
 Iohn, the 7.  
 ther treatise.



# The poore mans Garden.

ther a worker in the same beede, in which  
we finde Judas a worker: we blesse the  
father, we abhorre Judas: we blesse the  
loue in the father, we detest the wicked  
wille (in Judas.) For what knowlde  
is geuen vnto mankinde concerning the  
deliuerie of Christ? Did not Judas mean  
to betray him: but God meant our salu  
cion wherewith we be redeemed: Judas  
had respect vnto the price for the which he  
solde the Lorde: the sonne him selfe had  
respect vnto the price which he gave for  
vs: Judas minded the price which  
receyued for sale of him: wherfore the  
diuersitie of his wylles and intentes mak  
eth the woordes contrary. If we measure  
one selfe thing by the diuers wylles and  
intentes of the othra, we shall finde the  
one to be embraced, the other to be con  
demned: the one to be extolled, the other  
to be detested.

In the same  
booke, and  
96. chapr.

It is not to be doubted, that God both  
will, yea, when he suffereth to be done,  
what soeuer thynges are euill done, for  
he both not suffer this, other wise then by  
iust iudgement. And surely all that is iust  
is good, although therfore those thynges  
that be euill, in as much as they be euill, be  
not good: yet it is good, that there shoulde

be things, not onely that are good, but also  
that are euill, . For excepte it were  
god, that there should be thynges that  
are euill: the almighty godnes would by  
no means suffer them to be. And whom  
no doubt, it is as easie a thyng, not to  
suffer that thyng to be, which he would  
not should be. As it is to do that, which  
he is willing to do. Excepte we beleue  
this, the very beginning of the confessi-  
on of our faith, wherein we do confesse,  
that we beleue in god the father almight-  
ie, is in danger and like to be vitrued.  
For he is not truly called almighty, for  
any other cause, but for that he is able  
to do what he will, and therefore of his  
will being almighty, is not by the will of  
any creature letted.

What soeuer is past, is not nowe:  
what to come is to come, is not yet. Where-  
fore, what soeuer is past, or to come, is  
wanting, but with God there is nothing  
wanting. Where is with God, doth play  
past, or to come, but all present.

I do repent, that I haue named for-  
tune thus, because I see, that men haue  
in a very custome to say, this was  
fortune will, where they ought to say,  
this was Gods will.

And

In his booke  
of the pre-  
determination  
of things  
cap. 16.

in his booke  
of the ques-  
tions, there  
is question.

In his first  
booke and  
1. chapt. of  
Retracta-  
tions.



## The poore mans Garden.

In his booke  
of the pre-  
destination  
of saintes,  
cap. 16.

And this doth he declare to have hap-  
pened by Gods prouidence, which can be  
wel, euen thinges that are euill. Not that  
the vessels of wrath shoulde profite hym  
but that they might (through his wel do-  
ing of them) profite the vessels of mer-  
cy. For what coulde he spoken more  
plainly, then that was sayde, as con-  
cerning the Gospell. They are enemies for  
your sakes. It is then in the power of the  
euill to sinne: but that by sinning, they  
shoulde through their malice do euer  
this, or that, it is not in their power, but  
in the power of God: that dauideth the  
darkenes, and despoileth the same. So that  
for this cause, euen in that, that they do  
against the will of God there is nothing  
fulfilled, but the will of God.

Chrysost. in  
his prayer  
against the  
Iewes.

Of a truth that which is done accord-  
ing to the will of God, although it seeme  
to be wicked, yet it is altogether pleas-  
ant and acceptable to God: contrary-  
wise, whatsoever is done besides the will  
of God, and other wise then he will haue  
it done, though it be esteemed as a  
thing acceptable to God, yet it is  
of all other the most  
and most wicked.

¶ The end of the first booke

Cap.

Cap. 3.

Of mans freevill before

his fall



God saide, Let vs make man Gene. 1. 26

in our owne image according  
to our likenes, & let them rule  
ouer the fishe of the sea. &c.

And God sawe all that he 31.

had made, and loe, it was very good.

Then the Lorde toke the man, and Gene. 2. 15.  
put him into the garden of Eden, that he  
might dresse it, and keepe it.

God made man from the beginning, Eccle. 15. 14  
and left him in the hande of his counsaile,  
and gaue hym his commaundementes,  
and preceptes.

If thou wilt thou shalt obserue the com- 1.  
maundements, and testifie thy good will.

He hath set water and fire before thee: 16.  
stretche out thine hande vnto which thou  
wilt.

Before man is life and death, good and 17.  
euill: what hym liketh, it shalbe giuen  
hym.

The Lorde hath created man of the Chap. 17. 1.  
earth: and turned him to it againe.

He gaue him the number of dayes and 2.  
certaine times: and gaue him power of

the



## The poore mans Garden.

the things that are vpon earth.

3. He clothed them with strength, as they had neede; and made them according to his image.

4. He made all fleshe to feare hym, so that he had the dominion ouer the beasts and foules.

5. He created out of hym an helper like vnto hym selfe, and gaue them discreti-  
on, and tongue, & eyes, eares, and an hand  
to vnderstand, and firstly he gaue them  
a spirit, and scuently he gaue them speech  
to declare his workes.

6. And he filled them with knowledge of  
vnderstanding, & shewed them good & bad.

12. And he saide vnto them, Beware of al  
vnrightheous things.

cauld. 2. 23. God created man without corruption,  
& made him after the image of his owne  
likenes.

Coloss. 3. 9. Lie not one to another, seeing that ye  
haue put of the old man with his workes.

10. And haue put on the new, which is re-  
newed in knowledge, after the image of  
hym that created hym.

Ephe. 4. 23. Be ye renewed in spirit of your mind.

24. And put on the new man; which after

God is created in righteousnes, and true  
holynesse,

¶ The

*of The Doctors.*

**A** men, in the first man, were created without vice or faulte, and our nature was sounde, and in health: and by the synne of the same man we haue lost it.

Freewill befoze the fall, was an vpright freewill, befoze which fire and water was laid of God, & the first man did reach his hande to which he would, he did choose fire, and sozoke water. See the righteous iudge, the same which man beyng free did choose, he did receiue: he would haue euill, and the same did followe hym.

I say that freewill was in that man, which was created firste, soz hee was so made, that nothyng could withstand his will, if he would haue kept Gods commaundementes, but after that he had sinned through freewill, he did caste vs all that come of his stocke, into necessitie.

It is true that man, when hee was made, did receiue great strength of freewill, but he did lose it through synne.

The firste man was created in nature without blame, in nature without fault, he was created vpright: he did not make him selfe vpright. It is knownen what he made hym selfe, falling out of the hands

Ambrose in his 1. booke and. 3. chap. of the caling of the Gentiles.

August. in the booke of the newe song the. 8. chapter.

In his. 11. disputation against fortunatis.

In his. 2. sermon vpon the vvordes of the apost.

In the same booke, and 11. sermon.



## The poore mans Garden.

gande of the Potter, he was broken, for he that made hym, did gouerne hym, but he was willing to forsake hym that had made hym, and God suffered hym so to do, as it were sayng thus: Let hym forsake me, that he may find him self, and and that he may by his miserie proue, that without me, he can do nothing. By this meane therefore, would God shewe vnto man, what free will is able to doe without God.

Vnto Peter  
the Deacon  
25. Chap.

Hold this for certaintie, and doubte of it by no meanes, that the firste man Adam and Eua, was created good, iuste, and without synne, with free will, by the which they might, if they would: serue and obeye with humilitie and good will, and by the same free will, also might if they would, to synne by theyr owne proper will.

In his booke  
of nature &  
grace, against  
the Pelagi-  
ans. chap. 43

Who knoweth not, that man was made sounde, and blamelesse, and with free will to liue godlie, and was ordeined with a free power, and choise to liue righteously.

In his booke  
against the  
Ievves, Pa-  
gans, and  
Arians.  
chap. 2.

The first man was made of the slime of the earth, to the Image of God, he was decked with shamefastnesse, he was prepared with temperaunce, he was

com

compassed about, with iour, he was clothed with immortallitie.

Free will was giuen to man, when he was firste created, by the which, he might haue chosen, either to synne, or not to synne.

When we speake of the will that is free, to do well: we speake of that will, wherein man was made and created.

After say truely, that the firste man, onely could fulfill that he woulde, when as yet his will of free choyse was sounde and whole before the fault.

Therefore is this to be accounted the image of God, in man, that the minde of man must haue the same mouinges and feelinges, which God hath, although not such as God hath, for as touching substance of state and end, they differ.

The image of God in man is referred vnto the tookes of righteousness, as the lord saith in the lawe, Be ye holy, because I your God am holy.

The first man was made by God of the slime of the earth, after the image of God, adourned with shamesfastnes, framed in temperance, and enclosed in charitie.

Man is the image of God, neither as touching his body: neither yet as touching

in his.21. booke and 30. Chap. of the Citie of God.

In his.3. booke and. 18 Chap. of freevill.

In his.3. booke againste the Arians.

Tertullian in his againste martian in his.2. booke.

Augustine of the essence of the diuinitie in the beginning &c.

In his booke againste the Ievyes Pagans, and Arians.

chap.3.

Theodore in the 1. Cor his xi. Chap.



## The poore mans Garden.

his soule; but as touching principallitie  
and dominion. &c.

Chrysost. in  
Gen. cap. 1.

Come out, and consider a litle while,  
and behold the light of righteousness; con-  
sider with your selues diligently, when  
he saith, Let vs make man to our image  
and lykenes; he endeth not his speech  
there, but by the words that foloweth he  
declareth to vs what hee meaneth by the  
name of image or lykenes; and in what  
sence he speaketh it: And what are these  
words: And let them rule ouer the fowles  
of the sea, and ouer the foules aboue hea-  
uen, and ouer the beastes, and ouer all  
the earth, and ouer euery thing that cree-  
peth and moueth on the earth. He calleth  
the Principallitie and Lordship (that he  
gaue Adam) this image and likenes, for  
because God made hym Emperour and  
Ruler of all things vpon earth: For there  
is nothing more noble and greater then  
man. For all thinges are set vnder his  
power.

chrysostome  
in his ser-  
mon of the  
comming of  
our lorde in  
his. 36.  
Home,

All men; before sinne, had free will:  
either to followe the deuill or not to



Cap. 4.

Of mans freewill after his fall.



**D**e Lorde saue, that the wickednesse of man was great in earth, & al the imaginations of the thoughtes of his heart were onely euil continually. Gen. 6.5.

And the Lorde saide in his heart, I wil henceforth curse the grounde no more for mans cause: for the imagination of mans heart is euill, euen from his youth. Gen. 8.21.

And God saide vnto him by a dreame, I know that thou didest this with an hy right minde, and that kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touche her. Gen. 20.6.

We haue seene all that the Lorde did before your eyes, in the lande of Egypt vnto Pharaon, and vnto all his seruantes, and vnto all his lande. Exod. 19.2.

The great temptations which thine eyes haue seene, those great miracles and wonders. 3.

Yet the Lorde hath not giuen you an harte to perceiue, and eyes to see, and eares to heare, vnto this day. 4.

All are gone out of the waie, they are Isa. 14.32



## The poore mans Garden.

**Psalm. 14.** all corrupt: there is none that doth good,  
<sup>3.</sup> no not one.

**Psalm. 49.** Man is in honour, and understandeth  
<sup>20.</sup> not: he is like to Beastes that perishe.

**Psalm. 115.** I saide in my feare: all men are liars.

**Prover. 11.** The preparations of the harte are in  
<sup>6.</sup> man: but the answere of the tongue, is  
<sup>1.</sup> of the Lorde.

<sup>6.</sup> The hart of man purposeth his waie,  
 but the Lorde doth directe his steppes.

**Prover. 20.9.** Who can say, I haue made my heart  
 cleane: I am cleansed from sinne.

<sup>24.</sup> The steppes of man are ruled by the  
 Lorde, how can a man then understand  
 his owne waies?

**Pro. 21.1.** The Kinges hart is in the hand of the  
 Lorde, as the Riuer of waters, he turneth  
 it where soeuer it pleaseth him.

**Isay. 63.** O Lorde, why haste thou made us to  
<sup>17.</sup> erre from thy waies: and hardened our  
 hart from thy feare: Returne for thy ser-  
 uantes sake. &c.

**Jeremi. 10.** O Lorde, I know that the way of man  
<sup>23.</sup> is not in himselfe: neither is it in man  
 to walke, and to directe his steppes.

**Jerem. 24.17** I will giue them an hart to know mee,  
 that I am the Lorde: and they shall be my  
 people, and I will be theyr God. &c.

**Jerem. 31.18.** Conuerte thou mee, and I shall be con-  
 uerted:

perverted: for thou art the Lord my God.

A new heart also will I give you, and  
a new spirit will I put within you: and  
I will take away the stone heart out of  
your body, and I will give you a heart of  
flesh.

And I will put my spirit within you,  
and cause you to walke in my statutes:  
and ye shall keepe my commandments to do  
them.

It is not ye that speake, but the spirit  
of your father, which speaketh in you.

Those things which procede out of the  
mouth, come from the heart: and they de-  
file the man.

For out of the heart come evill thought-  
es, murders, adulteries, fornications,  
theftes, false testimonies, slaunders:  
these are the things which defile the man.

Flesh & blood hath not revealed it unto  
me, but my father which is in heaven.

I say unto thee, Arise & take up thy bed,  
and get thee hence into thine own house.

And by and by he a rose, and took up  
his bedde, and went forth before them all,  
in so much that they were amazed, and  
and glorified God.

As many as received him, to them he  
gave power to be the sonnes of God: even  
to

Ezek. 36. 26

27.

Mat. 10. 20

Mat. 15. 18.

19.

Mat. 16. 17

Mark. 2. 12

12. 21. 22

John. 1. 12.



## The poore mans Garden

to them that beleue in his name.

13. Which are borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God.

John. 3. 5. Merely, verily, I say vnto thee, Except that a man bee borne of water, and the spirit, he can not enter into the kingdome of God.

6. That which is borne of the flesh is flesh: & that that is borne of the spirite, is spirit.

17. A man can receiue nothing, excepte it bee giuen hym from heauen.

John. 6. 44. No man can come to mee, excepte the father which hath sent mee drawe him: and I will raise him vp at the last daie.

45. Euery man therefore, that hath heard, and hath learned of the father, cometh vnto me.

Act. 16. 14. And a certaine woman named Lydia, a seller of purple, of the Citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the thinges which Paul spake.

John. 15. 5. I am the vine, ye are the braunches: he that abideth in me, & I in him, the same bringeth forth much fruite: for without mee can ye do nothing.

Rom. 7. 14. For we knowe that the lawe is spirituall,

tnall, but I am carnall, solde vnder sinne.

I allowe not that which I doe for

what I would, that do I not, but what I

hate; that do I.

I know that in me, that is, in my flesh,

dwelleth no good thing: for so will is pre-

sent with me: but I finde no meanes to

performe that which is good.

I see an other law in my members,

rebelling against the lawe of my minde;

and leading me captiue vnto the lawe of

sinne, which is in my members.

The wisdom of the flesh is death; but

the wisdom of the spirite, is life and

peace.

Because the wisdom of the flesh, is

enimie against God: for it is not subject

to the lawe of God, neither in deede can

be.

It is not in him that willet, nor in

him that runneth, but in God that

giveth mercie.

By the grace of God, I am that I am;

and his grace which is in me, was not in

vaine: but I laboured more abundant-

ly then they all: yet not I, but the grace

of God which is with me.

So then, neither is he that plainteth, a-

ny thing, neither he that waereth, but

God

15.

7. 4. 102.

18.

7. 8. 102.

23.

8. 1. 102.

Roma. 8. 6.

7. 1. 102.

7.

1. 102.

7.

Rom. 9. 16.

7. 1. 102.

1. 102. 19

1. 102.

1. 102.

1. 102.

1. 102.

1. 102.



**The poore mans Garden.**

**God that geueth the encrease.**

**26.** We knowe not what to praye for  
ought.

**1. Cor. 4. 7** What hast thou that thou hast not recei-  
ued? If thou hast receiued it; why reioy-  
cest thou, as though thou haddest not re-  
ceiued it?

**2. Cor. 3. 4** Such trust haue we through Christ to  
God, not that we are sufficiente of our  
selues, to thinke any thing, as of our sel-  
ues: but our sufficiencie is of God.

**Philipp. 2. 13** It is God which worketh in you, both  
the will and the deede: reason of his good  
pleasure.

**Chap 4. 13.** I am able to do all things through the  
helpe of Christ, which strengtheareth me.

**James. 1. 17** Every good giuing, and every perfect  
gifte, is from aboue; & cometh downe  
from the father of lightes, with whom is  
no variablenesse, neither shadowing by  
changing.

**Eccle. 17. 24** Every man from his youth is giuen to  
vill, and they whose heart is not bad,  
come thither.

**The Doctores**

**Augustine**  
in his booke  
of persec-  
raunce vnto  
**I**t is God that worketh in vs, both to  
will, and also to worke; euen of good  
will. We will than, but it is God that  
worketh in vs also to will: we work than,  
but

but it is God that doth also worke in vs, the worke even of good will. It is expedient for vs, both to beleue this, and also to confesse this: this is godly, this is true; that our confession maie be humble and lowely, and that all may bee ascribed vnto God. We thinking, beleue: thinking, we speake: thinknig, we do what soener do. But as touching that, that appertayneth vnto the way of godlinesse, and true worship of god, we are not able to thinke any thing as of our selues, but our ableness commeth of God. For, our owne heartes, and our owne thoughtes, are not in our owne powers. Therefore, that which is spoken in the Sacramentes of the faithful, that we should lift vp our hearts vnto the Lorde, is the gift of the Lorde.

We do then liue in most safegarde, if we ascribe all vnto God. But we do not commit our selues partlye to him, and partly to our selues.

Man misusing his free wyll, lost both him selfe, and his wyll.

No man can beleue, hope, or loue, but lesse he wyll: but even the selfe same wyll, to beleue, hope, and loue, commeth not, but from God.

What do men presume so much of the,

the ende the  
13. chap.

In the sixe  
chap. of the  
same booke

In his En-  
chiridion to  
Lauvrence  
the 30. chap  
\* Ibidem.

In his booke

possibi



## The poore mans Garden.

of nature  
and grace  
the. 53.  
chap.

To Bonifa-  
cius in his  
3. booke, &  
8. chap.

Vppon the  
vvordes of  
rhapostle, in  
the. x. serm.

In the. 11.  
sermon of  
the same  
booke.

In his. 15.  
serm. of the  
same booke.

In his. 11.  
serm of the  
same booke.

possibilitie of nature, it is wounded, it is  
mangled, it is troubled, it is losse. It be-  
hooueth vs rather truly to confesse it, then  
falsely to defend it.

Free will once made thral, auailleth no-  
thing now but to sinne.

That we liue well, that we vnder-  
stande a right, we haue it of God. Of our  
selues we haue nothing, but onely sinne,  
that is within vs.

O, euill is freewill, without God.

He that made thee without thee, doth not  
iustifie thee without thee: therfore he made  
thee, when thou knewest not: but he doth  
iustifie thee, beyng made willing.

The firste man was created in nature  
without blame, in nature without fault,  
he was created vpight, he did not make  
him selfe vpight. It is knowen what he  
made him selfe. Falling out of the hande  
of the Potter, he was broken. For he that  
made him, did gouerne him, but he was  
willing to forsake him that made him: and  
God suffered him so to do, as it were  
sayng thus: Let hym forsake mee, that  
he may finde hym selfe, and that he maye  
by his miserie proue, that without mee  
he can do nothing. By this meane there-  
fore woulde God shewe vnto man what  
freewill

freewill is able to do without God.

When we fight in this battaile, we haue God to beholde, and loke vpon vs: when we are in daunger in this battaile, we do praie vnto God to helpe vs. But if he do not helpe vs, I saie not, that we shal not overcome, but that we shal not be able so much as to fight.

In his. 13.  
serm. of the  
same booke

Why dare miserable and wretched men bee proude, or boaste them selues, either of freewill, afoze that they bee deliuered: or of theyr owne strength, if they be alreddie deliuered? And do not marke that in the very name of freewill, liberty or freedom is signified.

In his booke  
of the spirit  
and the let-  
ter, the. 29.  
chapt.

After that (man) had sinned with his freewill, we were caste headlong downe into necessite, as many as euer came of his stocke.

Against For-  
tunatus in  
the. 2. dispu-  
tation.

Let no man flatter hym selfe: for of his owne, hee is a verie Satan, he hath that of God onely, whereby hee is blessed. For, what haste thou of thyne owne, but synne? Take alwaye synne from thee, which is thyne owne: for righteousness is of God.

In his. 49.  
treatise vp-  
pon Iohn.

It was shewed in Adam, what freewill can do without helpe, it is able enough of it selfe to euill, but not vnto goodnesse,

In his booke  
of the newe  
song. cap. 3.

except



## The poore mans Garden.

except it be holpen of God.

In his booke  
of the doctrine of the  
Church, the  
27. chap.  
Against the  
2. Epistles of  
Pelagius vn  
to Bonifaci-  
us in his. 2.  
booke and  
8. chap.

God doth so worke in the heartes of  
men, and in the freewill it self, that euery  
good thought, godlie counsaile, and all  
good motion of the wil or mind, is of God.

It belongeth to a man to prepare the  
heart, and the aunswere of the tongue, is  
of God. Some not vnderstanding this  
wel, are deceiued, in somuch that they be-  
leue, that to prepare the heart, that is, to  
begin goodnesse without the helpe of the  
grace of God, pertaineth vnto man. God  
forbid that the children of promise so vnder-  
stand it, as though they would confute  
the Lorde, wheras they haue heard him  
sayng: Without mee ye can do nothing,  
and saie: beholde, we are able of our sel-  
ues to prepare our heart, and by that to  
thinke some goodnesse. Who can with a  
good thought, prepare his heart vnto good-  
nesse?

God forbid that any man should vnder-  
stand it so, saue the proude defendours  
of theyr will. Therefore it is witten, that  
is the mans parte to prepare the heart,  
and the aunswere of the tongue is of the  
lord, because the man prepareth the hart,  
yet for all that not without the helpe of  
God.

It is faide also after this maner: open my mouth, and I shall fulfill it. For although we can not open our mouthes, excepte he helpe vs, without whom we can do nothing, yet we open by his helpe and working, and he fulfilleth that thing, either with our work, or without our work. For, what is it to prepare the heart, and to open the mouth, but to prepare the wil? And yet for all that, it is read in the same letters: the will is prepared and made readie before of God, and I shall open thy mouth, and I shall teache thee what good thinges thou oughtest to speake. Wherefore, God doth many good thinges in a man, that man doth not: but a man doth no good thinges, which God hath not done, that a man should do.

Not euery one that trusteth in his own strength & power, but he that calleth vpon the name of God, shall be saved.

In his. 89. Epistle.

No man can be continent, except the Lord giueth it, therefore God commaundeth continence, and he giueth continence: he commaundeth by the lawe, he giueth by grace: he commaundeth by the letter, he giueth by the spirit.

In the same 89. Epistle.

Therefore, that we shoulde beleue in God, and liue godlie, it lieth not in the wil,

In his. 107 Epistle to vitalis.



## The poore mans Garden.

the running of man, but in the mercede of God: not, that we ought not both to will and to runne. But because that he himselfe doth worke in vs, both to will, and also to runne.

In his booke  
of the spirit  
& letter, to  
marcellinus  
Cap. 19.

The lawe is giuen, that grace shoulde bee soughte for: Grace is giuen, that the lawe shoulde bee fulfilled: It is not through the fault of the lawe, that it was not fulfilled: but through the wisdom of the flesh: which fault is declared by the lawe, that by grace it might be healed.

In his booke  
of corrupti-  
on & grace  
the. 3. Chap.

O man, knowe in the commandementes what thou art bounde to do: in rebuking, learne that through thine owne fault, thou hast it not, and in prayer learne whence thou must receiue that thing that thou wilt haue.

In the same  
booke and. xi.  
Chapiter.

The firste man had not this grace, whereby he shoulde neuer bee willing to be euill: but yet he had that grace, whereby he might haue been alwaies preserved from euill, if he woulde haue continued therein. And without which also he could not by free will be good, but yet he was able, by free will to forsake it.

God therefore woulde not haue him to be without his grace, whom he had left in his owne free will. For free will is able enough

enough to do euill, but to do good it hath  
no power at all; except it be helped by the  
almightie goodnesse; which helpe; if that  
man had not by free will of himselfe, he  
should have beene good for euill; but he did  
forsake; and was forsaken; for the helpe  
was such; that he might forsake it; when  
he would; not: such was he by it; might come  
to passe; that he should be willing.

Did not hee giue that thou mightest  
fight a good fight? If he him selfe did not  
giue; what was it that thou saiest in all o-  
ther place: I laboured more then all they;  
yet not I; but the grace of God with me:  
Beholde, thou saiest; I haue ended  
my course. Did not he also giue vnto thee  
that thou shouldst finishe thy course? If  
he gaue not vnto thee; that thou shouldst  
finishe thy course, what is it that thou saiest  
in another place; that it lieth not in  
the killer, nor in the runner; but in God  
that sheweth mercie: I haue kept the  
faith, I acknowledge and allowe it, I con-  
fesse and graunt: thou hast kepte the faith;  
But except the Lord doth kepe thee; thou  
wastest in vaine that doeth kepe it.  
Pardone me, O. Apostle, I knowe how  
thing of thing owne but euill; pardone me  
O. Apostle, was saie so; because thou hast

in his booke  
of grace and  
freewill the  
subject.

In his 50.  
booke of Ho-  
miles the 7.  
4. Homile 89

et aliter  
non tollit  
sed tollit  
sed tollit

in his booke  
of grace and  
freewill the  
subject.



## The poore mans Garden.

In his boke  
of grace and  
freevill the  
4. Chapter.

**T**he Malagian heretiques, thinketh  
that they haue great knowledge, when  
they say: God would not commaund that  
he knoweth man is not able to do: who  
knoweth not this? But therefore he doth  
commaunde some things, which we be  
not able to do, that we may knowe what  
to aske of him. That is the same faith,  
which by prayer we obtaine: that the law  
doth commaunde.

Vpon the  
98. Psalme.

**M**an is able of himselfe to sinne: that  
he shoulde be iustified is not able of him  
selfe: but onely by him that doth iustifie,  
which onely is iuste.

**M**an is apte and able to wounde him  
selfe, but he is not apt and able to heale  
him selfe: when he will, he may be sicke:  
not when he will, he may rise.

In his 10.  
boke of con-  
fessions and.  
29. Chapt.

**O** loue, which doest euer burne, and  
art neuer quenched, O my louing God,  
kindle in me, and inflame me, thou com-  
maundest continence, giue me that thou  
commaundest, and commaunde what  
thou wilt.

In his boke  
of contem-  
plations 15.  
chap.

**L**orde I graunte, as thou haste taught  
me, I am nothing els but al whole toge-  
ther vanitie, a shadowe of death, a darke  
bottomlesse pitte, and a barren, & a void  
grounde

grounde, which without thy blessing,  
 byrgeth forth nothing, and beareth no  
 fruite, but confusion, sinne, and death,  
 if I haue had any goodnesse, I receiue it  
 of thee: what soeuer goodnesse I had, it is  
 thine, for I haue it of thee: if I did stande  
 at any time, I stode through thee: But  
 when I fell, I did fall by my selfe. And I  
 had lien alwaies still in the myze, if thou  
 haddest not lift me vp, and I had been al-  
 waies blinde, if thou haddest not giuen me  
 light, when I fel, I had neuer rise againe:  
 if thou haddest not reatched me thy hande:  
 Yea, after that thou diddest lift me vp, I  
 had alwaies fallen, if thou haddest not  
 staied me, and holden me vp. I had often  
 times perished if thou haddest not gouer-  
 ned me. And now, O Lord, thy grace and thy  
 mercie preuented me, deliuering mee fro  
 all evils, sauyng me from them that bee  
 passe, stirring me vp from them that be  
 presente, defending me from them that  
 be to come, cutting a waie the snares of  
 sinnes before me, taking away the occasiō  
 and causes. For, if thou haddest not done  
 this vnto mee, I had done all the finities  
 in the worlde, because I knowe,  
 that there is neuer any sinne that any



# 11 The poore mans Garden.

man hath done; but an other man may  
do the same, if his God be not with him,  
which made him.

But thou broughtest it to passe, that  
did them light, thou commaundest that  
should abstaine, and thou pourest in  
thy grace that broughte them. Althou lo-  
didest rite us to thee, thou didest it keepe  
me to thee; and thou hast giuen unto me  
grace and light, that I should not commit  
adultery, and all such other sinnes.

Althou hast brought me out of the  
lothesse of sin, of sin purged; but I am  
of possibill death, good things; I was lost  
by the fault, and transgression of the first  
man, and did erre from the company of  
the righteous; neither could he re turne  
by hym selfe, without the undeserued  
grace by the good will of his good passion  
Christe; wandering in the wilderness of  
his felicitie; in the doores of the death,  
called him againe, and put him upon  
shoulders.

Althou in the first man mentioonest  
without any fault or blemish, a man that was  
more in health, but by the transgression  
of the same man, he had the losse of it; there  
be many other such things, therof be  
are so many corruptions of the mind  
there

In his 3.  
booke against  
the Pelagi-  
ans.

Ambrose in  
his booke of  
the calling  
of the Gen-  
tiles the 3.  
chapter.

herthente is ignorance, and difficultie;  
unprofitable cares, and unlawfull concu-  
piscence.

The se therefore and other euill take  
into our nature by losse faith, forsake  
hope, blinde wisdom, and bound will,  
no man doth find in him selfe wherewith  
he may be repaired, or amended.

What nature was good, was made euill  
by quailtie, (man) may not therefore trust  
in his owne strength, for when it was  
whole and sound, did not stand, but must  
seek victorie by him which can not be de-  
uer come, but doth overcome all thinges.

What the turning of the heart to God,  
is of God, the Lorde him selfe testifieth,  
saying, And I shall geue them a heart that  
they shall knowe me that I am the Lorde,  
and they shall be my people, and I will be  
they God, bycause they shall be turned  
vnto me with all they hearts.

Not in our will, but in the Lorde wee  
must truste, where are they that which  
do say, that man can rule himselfe by his  
free will, and so doth giue power of free  
will, that the mercie and iustice of God  
is taken a waie.

We will go after our owne thoughtes: vpon the  
where there is the power of free will.

In the 9.  
chap. of the  
same booke.

Hierome in  
the. 9. chap.  
of ieremy.



## The pooremans Garden.

18. Chapi.  
of Jeremy.

Vp6 the. 23.  
chap. of Je-  
semy.

In his. 1.  
booke against  
the pelagi-  
ans.

In his. 2.  
booke a-  
gainst the  
Pelagians.

In his. 3.  
booke a-  
gainst the

without the grace of god: And the iudge-  
mente of mans owne will: when as it is  
a great offence to God, for a man to fol-  
lowe his owne thoughtes, and to do the  
will of his wicked heart.

Therefore, the Heretiques be wont  
to promise felicitie, and to open vnto sin-  
ners, the kingdome of heauen, saying:  
Thou maist follo the maiestie of God,  
and be without sinne, si the that thou hast  
receiued the power and strength of free-  
will, and the vnderstanding of the lawe,  
wherby thou arte able to obtaine what  
so euer thou wilt. And so the Heretiques  
do deceiue the poore, simple, and ignorant  
persons, and specially women: which  
being loden with sinnes, are led to and  
fro with euery winde of doctrine, decei-  
uing by theyr flatterie all them that giue  
eares vnto them.

¶ We alwaies prae in baine, if it be in  
our owne free will to do what we will.

¶ Dost thou heare so manifold mer-  
cies, and dost thou dare to trust in thine  
owne strength and power?

¶ Neither in our owne wisdomes, nei-  
ther in any of our strengthes, we ought to  
trust, but onely in the Lorde, who both  
direct the steppes of men; when he sayth:

No man can come to me: he breaketh the  
pylde of free will: if he would go forth to  
Christ: yet he doth but in vaine endeavour  
it, vlesse that he done that followeth: ex-  
cepte my father of heauen drawe him: al-  
so this must be considered: that thing that  
is drawne doth not come willingly: but  
being slowe or drawing backe, is led a-  
gainst his will.

He that cannot come to Christe by his  
owne strength and labour: how can he  
avoyde all synnes?

Where there is mercie and grace free  
will muste cease of his part: In vaine do  
we praye vnto God, if it be in free will  
to do what we list.

He saith not, I haue giuen them power  
of free will, that they by theyr own labour  
should save themselves: but I haue kepte  
them, I haue saved them, I haue preser-  
ued them.

We had free will befoze sinne, to worke  
well, but after sinne wee had none, be-  
cause we were not able, by our owne  
power and strength after sinne, to escape  
from the power of the Deuill, but as a  
Ship when the Sterne is broken, is dri-  
uen hither and thither where the tempest  
will: So by the Deuill, we are driven  
from

and so on  
will not

will not  
will not

Vpon the  
wordes of  
christ, those  
whom thou  
hast giuen  
me.

chrisostom  
of the com-  
myng of our  
lorde, in his  
36. Homilie



## The poore mans Garden.

from one sinne to a nother, neither he  
therto can do any thing, but euen as the  
deuill will, and except God doth deliuer  
vs with his strong hande of his mercies  
we shal remaine in the bondes & chaines  
of sinnes vnto death.

In the same  
Homilie.

When man deliuered himselfe by sinne  
hyng, vnder the kingdome of Sathan:  
nowe is not able of his owne power and  
strength to come out. So the first will is  
nowe turned into necessitie. Therefore  
by our owne willes and negligence we  
are bound, but by the mercies of God, we  
are loosed and set at libertie.

August. in  
his. 3. booke  
& 18. chap.  
of freewill  
to his en-  
chiridion to  
Lawrence  
the. 3. L. chap.  
and holins  
the. 3. L. to  
the. 3. L. to  
the. 3. L. to  
the. 3. L. to

When we speake of the will that is  
free to do well, wee speake of that will  
wherin man was made.

If the Apostle did meane none other  
thing, but that it doth not onely lye in  
the will of ranning of man, excepte the  
mercifull Lorde doeth helpe, we may al-  
so say on the other side, that it doeth not  
onely in the merite of God, without the  
will & running of man. But that were  
a plaine vngodlines so to say, let vs not  
doubt, but that the Apostle did attribute  
all thinges vnto the merite of God: and  
that he did leaue no manner of thing vnto  
our owne will and endeuours.

Man

Man therefore of himself, could make his  
fall because he would: But yet as he fel of  
him self, so was he not able straight waies  
of him self, y is, by his proper will to rise  
from falling, excepted by the most merciful  
hande of the Lord, when it pleased his  
heauenly goodnesse he had raised hym up.

Every good worke then, which we do  
worke in God, the same doth God  
worke in vs, for all thinges are of hym,  
through hym, and in hym, both our good  
will then, and also our good worke be of  
him, which the doctour of the gentiles af-  
firmeth with these words, It is God that  
worketh in us both the will and the dede,  
out of his pure good will and pleasure:

Naturall freewill, we do beleue is of  
no more vale we, but onely for carnall or  
worldly desires by deservings, which possi-  
ble make seeme glorious among men, but  
not with God. But those thinges, which  
belongeth to everlasting life, can neither  
thinke, neither will, neither desire, nei-  
ther performe, excepte it be by the infu-  
sion and operation of the holy ghost.

God doth present vs with his grace that  
we may be willing, and with his helping  
hand he doth followe vs, lest we should  
will in vaine.

in his 2.  
booke a-  
gainste the  
Pelagians.

Fulgentius  
to Monimus  
in his .1.  
booke.

Maxentius  
in his .i. boke  
of faith.

Gregory in  
his 9. Hom. &  
i. boke vpon  
Ezechiel.

With



## The poore mans Garden

ypō the. 63.

Palme.

in his. 22.

booke of  
morales and  
10. chapter.

With that freewill hath been corrupte  
in our first father, we are not able to wil  
a good thing, except we be holpen by the  
grace of God.

Holy men do knowe that after the fall  
of the first father, they be borne of a cor-  
ruptible stocke, and that they be not by  
their owne vertue, but by the heavenly  
grace that doth preuent them, tourned  
vnto better desires or workes. And what  
euill soeuer they knowe to be in them-  
selues, they feelee that is deserued, and come  
of their mortall kynd: But what good soe-  
uer they see to be in them selues, they ac-  
knowledge to be the gifte of the immor-  
tall grace: And for this gifte y they haue  
receined, they be debitors vnto hym,  
which by preuentynge them, did giue vnto  
them that they should wil that good thing,  
which they would not, and by following  
did graunte, that they should be able to do  
that good thing, that they would.

Barnarde in  
his booke of  
grace and  
freewill.

What then? Is this therfore the whole  
worke of freewill? Is this the onely merit  
of it, that it doth consent & agree? Truly  
it is, not that the consent wherein all the  
merite doth consist, doth come, or is of it  
with y we be not of our selues, as of our  
selues able to thinke any thing, which is  
lesse

lesse then to consent or agree. These be not my wordes, but the wordes of the Apostle, which both attribute vnto God, and not vnto his freewill, all that bee good, that is to say, to thinke, and to will, and to performe, according to his good wil and pleasure.

Let vs bee chaunged into the same likenesse, from clearenesse, to clearnesse, as it were with the spirite of God. Therefore, if it bee with the spirite of God, then it is not with freewill. Therefore, let no man thinke that it is named freewill, because it is occupied with equal might and power, betweene good and badde, seeyng that by it selfe it can fall, but not rise againe, but through the spirite of the Lord.

They that are wise in deede, will confesse, three workynges, not of freewill, but of the deuine grace in hym. Firste, is creation: seconde reformation: the third ending. In the firste we were created in Christ, into the libertie of will. In the seconde, we are reformed by Christe, into the spirite of libertie: In the thirde, we shall in the ende raighe eternally with Christe.

What haste thou that thou haste not receiued: Thou art created, thou art healed,



## The poore mans Garden.

led, thou art saued. To thee I say, O thou man, which of these haste thou of thy selfe? Thou that wast not, couldst not create: when thou wast a sinner, thou couldst not iustifie: when thou wast deade, thou couldst not raise thy selfe vp againe: besides other thinges, either are necessarie for them that healed, or laid vp for them that shalbe saued.

in his. 39.  
sermō of his  
little sermōs.

Three blessings there are, which are necessarie to vs, first is preuenting: second is helping: third is ending: first is of mercie: seconde is of grace: thirde is of glorie: he doth preuent our conuersion by his mercie: he helpeth our conuersion by his grace: he doth accomplish our ending with glorie: vntlesse the Lord doth giue these three blessings, our bodies can giue forth no fruite. Neither can we beginne any good thyng before we bee preuented by mercy: or to do any good thing vntill we be holpe by grace: or that we can ende in godnes, vntill we be filled with glorie.

Gulielmus  
Parisiensis in  
his booke of  
the summe  
of vices and  
vertues.

The soule is in such maner let downe into y body, as if a man should fall into a myrie deepe, and stonie place, & so should both be drowned, be arayed with myrie, & also be hurt. So by Originall sinne we are drowned in the darknes of ignorance:

we

Wee are defiled with lustes and concupiscence: & we are wounded, as touchyng the powers, and faculties of the mynde.

Item, if any man do contend that in the purging of our sinnes, God doth carry & abide for our will, but do not confesse, that the will also to be purged from sinne is wrought in vs, by the infusion and operation of the holie ghost: he doth resist the self same holie ghost, speaking by Salomon, The will is prepared of the Lord, and he doth also resist the Apostle wholy somely preaching, It is god that doth both worke in vs the will, and also the performance of the deede, even of good wil.

Item, if any man do affirme, y<sup>e</sup> as well the encrease, as also y<sup>e</sup> beginning of faith, y<sup>e</sup> self same affectiō to beleue, wherby we beleue in hym y<sup>e</sup> iustificieth the vngodly, & wherby we come to the new birth of baptism, is in vs naturally & not by the gift of grace, y<sup>e</sup> is to say, by y<sup>e</sup> inspiration of the holie ghost, y<sup>e</sup> redresseth our wil frō infidelitie to faith: from vngodlinesse, to godlinesse, is an aduersarie to y<sup>e</sup> doctrine of the Apostle: for as muche as blessed Paule saith, We trust y<sup>e</sup> he which hath begun in you a good worke, shall performe it vntill y<sup>e</sup> day of our Lord Iesus Christ. And this:

vnto

The seconde  
counsell of  
Aronvscane  
the 4. cap.

13. 16. 10.  
and. 20. 24.  
Phil. 2. 13.

in the. 5.  
chap. of the  
same counsel.

Phil. 1. 6.

29.



## The poore mans Garden.

unto you is giuen for Chriſtes ſake, not  
**Ephes 2.8.** onely that you may beleue in him, but alſo  
ſo that ye may ſuffer for him. And againe,  
We are ſaued by grace through faith, and  
that not of your ſelues, for it is the gift  
of God.

in the.6.

chap. of the  
ſame counſel.

Item, if any man do affirme, that by  
to vs beleuyng, willyng, deſirynge, ende-  
uourynge, labourynge, watching ſtudyng,  
aſkynge, ſekynge, knockynge, mercie is gi-  
uen without the grace of God: but alſo  
do not confeſſe, that it is wrought in vs of  
God, by the inſuſion and inſpiration of  
the holy ghoſt, that we may beleue, will,  
or bee able to do al theſe thynges, as it be-  
houeth, or do put the helpe of grace be-  
der mans humilitie, or mans obedience,  
neither conſenteth that the gift of obed-  
**1. Cor 4.7** ence and humilitie do appertaine to the  
ſelfe grace, reſiſteth the Apoſtle, which  
**1. Cor. 15. 10.** which ſaith, What haſt thou, that thou  
haſt not receiued? And againe, by the  
grace of God, I am that I am.

The coun-  
ſell of Myl-  
uent the.5.  
chap.

It is agreed, that whoſoeuer ſhall ſay,  
that therefore by grace of iuſtification is gi-  
uen vnto vs, by we may through grace ful-  
fil that more eaſely, which we are com-  
maunded to do by free choiſe: As though  
if grace alſo were not giuen, although not  
eaſely

easily, yet neuerthelesse wee might also without grace fullfyll Gods commaundementes, let hym be accursed. For the Lorde did speake of the frutes of his commaundements, whereas he saide, not, without mee ye can do them very hardely: but he saide, Without mee ye can do nathing.

¶ Cap. 5.

¶ Of Originall Sinne.



The woman which thou gavest to be with me, shee gaue me of the tree, & I did eate.

Gen. 3. 12.

Because thou hast obeyed the voyce of thy wyfe, and hast eaten of the tree (whereof I commaunded thee: sayng, Thou shalt not eate of it) cursed is the earth for thy sake: in sorrow shall thou eate of it all the dayes of thy lyfe.

17.

When the Lorde sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughtes of his heart were onely evill continually.

Cap. 6. 5.

Then it repented the Lorde, that he

had

¶



The poore mans Garden.

had made man in the earth, and he was  
soyle in his heart.

7. Therefore the Lord saide, I will destroy  
from y<sup>e</sup> earth the mā whō I haue created. &c.

Cap. 8. 21. The imaginations of mans heart are  
euill, euen from his youth. &c.

Job. 14. 4. Who can bring a cleane thing out of  
filthines? there is not one.

Psal. 51. 5. Beholde I was bozne in iniquitie, and  
in sinne hath my mother conceiued me.

Psa. 20. 9. Who can say, I haue made myne heart  
cleane, I am cleane from sinne.

Cap. 24. 16. A iust man falleth seven tymes, and ri-  
seth againe: but the wicked falleth into  
mischiefe.

Eccle 7. 22. Surelie there is no man iust in earth,  
that doth good, and sinneth not.

Eccl. 1. 26. From the sole of the foote vnto the head,  
there is nothing whole therin, but woundes,  
and swellinges, and sores full of corrupti-  
on &c.

Eccle. 17. 14. Every man from his youth is giuen to e-  
uill, & their stony heartes cannot become  
flesh.

Jere. 17. 9. The heart is deceitfull and wicked: &  
haue all thinges, who can knowe it?

Eccl. 2. 24. Through enuy of the deuill came death  
into the worlde: and they that holde of his  
side, proue it.

Dut

Out of the heart come euill thoughtes, Mat. 15. 16.  
murders, adulteries, fornications, theftes,  
falle testimonies, flanders, &c.

These are the thinges which defyle a man. &c.

That which is bozne of the flesh, is John. 3. 6.  
flesh: and that which is bozne of spirit, is  
spirite.

As by one man sinne entred into the world, and death by sinne, and so death  
went ouer all men, forasmuch as all men  
haue sinned. Roma. 5. 12.

Death reigned from Adam to Moyses, 14.  
euen ouer them also that sinned not after  
the lyke maner of the transgression of A-  
dam, which was the fygure of hym that  
was to come.

We knowe the lawe is spirituall, but Lay. 7. 14.  
I am carnall, solde vnder sinne.

For I allowe not that which I do: for 15.  
what I would, that do I not: but what I  
hate, that do I.

I do not the good thing which I would, 19.  
but the euill which I would not, that do I.

Now if I do that I woulde not, it is no  
more I that do it, but the sinne that dwel-  
leth in me.

The wages of sinne, is death, &c. Lay. 6. 23.

Among whom also we had our conuer-  
sation Ephe. 2. 3.



## The poore mans Garden.

sation in time past, in the lust of our flesh, in fulfilling the will of the flesh, and of the mynde. And were by nature the Childzen of disobedience.

**Jam. 1. 15.** When lust hath conceived, it bringeth forth sinne : and sinne when it is finished, bringeth forth death.

**Jhon. 1. 10.** If we say we haue not sinned, we make him a lier, and his worde is not in vs.

**Eld. 7. 48.** O Adam, what hast thou done? for in that thou hast sinned, thou arte not fallen alone, but the fall also redoundeth vnto vs that come of thee.

**Philipp. 3. 12.** Not as though I had already attained to it, either were already perfect. &c.

### *¶ The Doctours.*

August. of  
the articles  
falsly impu-  
red to hym  
the. 1. article

In his. 3. cap  
of his boke  
of nature &  
grace.

In his. 3.  
boke & 7.  
cap. to Bo-  
niface.

**T**he death of our Lorde Jesus Christ the son of God, is a mighty remedy against the wound of original sinne wherewith y nature of al men is (in Adam) corrupt and slayne, and from whence the infection of all concupiscence hath sprung.

This nature of man wherin euery man is bozne of Adam, hath nowe neede of a Purification, because it is not sounde.

The vertue that is nowe in a iust man, so farre forth is called perfect that it pertaineth to the perfection thereof, both in

true

trueth to know, and in humilitie to confesse, that it is vnperfect.

He hath much profited in this life, that by his profiting hath learned, howe farre he is from the perfection of righteousness.

In his booke of the spirit & letter. cap 35.

Our very righteousness it selfe is so great in this life, that it standeth rather in forgiveness of our sinnes, then in perfection of righteousness.

In his. 19. booke of the City of God Cap. 27.

There is no holy and iuste man that wanteth and lacketh sinne, notwithstanding, he leaueth not to be holy and iust, so that he taketh holde of Christ or holinesse, by faith, &c.

In his booke of the definition of the Christian faith. cap. 46

Not without a cause, we finde in the Scriptures some men to be reported to be without crime or fault: but we finde none that are saide to be without sinne, but one onely (that is Christ) truely.

In his booke of nature & grace. 14. chap.

There should neuer be minister ordeyned and appoynted in the church, if the Apostle had sayde, If there be any without sinne: whereas he sayth, If there be any without crime or fault.

In his. 1. bok against your 2. Epistles of Pelagius, cap. 14.

All men were in the first man created without sinne, and all by the transgression of the same man haue lost the freedome of our nature, from thence we toke the manifold corruption both of body and soule,

Ambrose in his 1. booke and. 3. chap. of the calling of the Gentiles.



## The poore mans Garden.

from thence ignorance and dulnesse hath ensued .*ec.*

Origene in  
his .5. booke  
& .6. chap.  
vpon the  
Rom.

In the law it is commaunded, that for him that is bozne, a payre of turtles or young Pigeons shoulde be offred, of the which the one shoulde be for a sinne offering, and the other for a burnt offering: for what sinne is this one Pigeon offred? Could this be the bozne childe sinne? yea euen then he hath sinne, for the which he is commaunded to offer a sinne offering, from the which there is no man cleane, and though he be but one daye olde.

For they (to whom the secretes of the deuine mysteries were committed) knew that the naturall filthynesse of sinne was in all men.

In his .8.

Hom.

Hierom vpon  
the 47.  
chap. of eze-  
chiell.

What soule soeuer is bozne in flesh, it is defiled with filth of wickednesse & sinne.

Mans heart is set vpon euill euen from his childhod, that the nature of man is not one day from his birth without sinne.

In his .1.

booke against  
the Pelagi-  
ans.

What the do we thinke, or what ought we to thinke, that be not perfect? We ought to confesse, that we are vnperfect, and that we haue not yet gotten, not taken that is required. This is the true wisdome of a man, to knowe him selfe to be vnperfect, and as I might say, the perfection of all

iust

lust men lyuing in the flesh is vnperfect.

They are called iuste men, (meaning in his boke Job, and Zachary, and others) not for that they be voyde of al maner of sinne, but for that they are furnished with the greater part of vertues.

When are we saide to be righteous, when as we do acknowledge our selues to be wicked sinners.

Notwithstanding we saie thus, yet we flatter not vices: but we followe the authority of the Scriptures, that there is nothing without sinne. But God hath shut vp all thinges vnder sinne, that he may haue mercie of all.

No man lyueth here vpon the earth without sinne.

There shalbe no iudgement without mercie, for because there can no man lyving be soande cleane without filthinesse: no although he were but one day olde from his birth.

No man is cleane from filthinesse: no, not an infant of one day olde, hath a cleane life heare vpon this earth.

It is stretched out euen from the first man to the last, and this poyson is spread abroad in euery man, euen from the sole of the fote to the crowne of the head.

in his boke to Cresphontis.

In his 1. boke against the Pelagians.

writing to Algasia.

Hierome in his 29. Epistle.

Basile vpon the 32. Psal.

Bernard in his 2. sermo vpon the 1. sondaye after the Epiphanie.

In his sermo of the passion, the 4. feri.



## The poore mans Garden.

*In alio loco.*

**Gulihelmus**  
Parisiensis in  
hisboke cal-  
led Summa  
de Vitijs &  
Virtutibus.

**Ambrose** in  
his boke of  
good death,  
the.3. chap.

The coniunction of the soule with the body, it is euē as if it should fall vpon an heape of most sharp pottheards, & hurting stones.

The Soule is in such manner let downe into the body, as if a man should fall into a myery deepe & stony place, & so should both be drowned, be arayed with myre, & also be hurt. So by Original sinne we are drowned in the darkenesse of ignorance, we are defiled with lustes, & we are wounded in y powers & faculties of our mindes.

I shall offer the Sacrifice of prayse, he saith not, I doe offer, but I shall offer, signifying that, that is the perfect sacrifice, when euery one loosed from the bondes of this bodie, shall be present with the lord, & offer him selfe a sacrifice of prayse: for befoze death there is no perfect praising. &c.

¶ Cap. 6.

*¶ It is impossible for vs to fulfill the lawe.*

**Deut. 6.1**



These are the commaundementes, ordynauces, and lawes, which the Lord your God commaunded me to teach you, that ye might do them in the lande whither ye go to possesse it.

That thou mightest feare the Lord thy God, and kepe al his ordynauces, and his commaundements which I commaunde thee,

thee, thou, and thy sonne, and thy sonnes  
sonne all the dayes of thy life.

Thou shalt loue the Lord thy God with  
all thine heart, and with all thy soule, and  
with all thy might.

And these wordes which I commaund  
this day, shalbe in thine heart.

Cursed be he that continueth not in al  
the wordes of this lawe, to do them. Deut. 27.  
26.

Thinke not that I am come to destroye  
the lawe or the Prophets: I am not come  
to destroye them, but to fulfill them. Mat. 5. 17.

We haue hearde that it was saide vnto  
them of the olde time, Thou shalt not kil:  
for whosoener killeth, shall be culpable of  
iudgement. 21.

But I say vnto you, Whosoener is an-  
grie with his brother vnadvisedly shalbe  
culpable of iudgement. &c. 22.

We haue hearde that it was sayde to  
them of olde time, Thou shalt not com-  
mit adulterie. 17.

But I say vnto you, That whosoener  
lokech on a woman to lust after her, hath  
committed adulterie with her alreadye in  
his heart. &c. 28.

Why tempt ye God, to laye a yoke on  
the disciples neckes, which neither our fa-  
thers, nor we were able to beare. Actes. 15. 10.



## The poore mans Garden.

**Rom 7. 93.** I see an other lawe in my members, rebelling against the lawe of my mynde, and leading me captiue vnto the lawe of sinne, which is in my members.

**24.** O wretched man that I am, who shall deliuer me from the bodie of this death?

**25.** I thanke God, through Iesus Christ our Lorde. &c.

**Rom. 8. 3.** For (that was impossible to the lawe, in as much as it was weake, because of the fleshe) God sending his owne sonne in the similitude of sinfull fleshe, & for sinne condemned sinne in the fleshe.

**1. Cor. 2. 14.** The naturall man perceieth not the thinges of the Spirit of God, for they are foolishnesse vnto him: neither can he know them, because they are Spiritually discerned.

**Yam. 2. 10** Whosoever shall keepe the whole lawe, & yet faile in one point, he is guilty of all.

*¶ The Doctours.*

Augustine  
in his booke  
of grace and  
freewill, the  
4. Chap.

**T**HE Pelagians thinke them selues cunning men, when they say, God would not commaunde that thing, that he knoweth a man is not able to do. And who is there that knoweth not this? but therefore God commaundeth vs to do some things that we are are not able to do, that we may vnderstande, what we ought

to craue of him.

Set not thy face againste heauen, to mocke soles eares with these words, he, and can be. For, who will graunt you, that a man can do that thing, that no man euer was able to do?

I saie, it is possible that a man maie be without sinne, if he wante not will, the power of God assisting him: and yet I said, that besides onely Christ, in whom al me shalbe quickened to life, there was neuer man; no; neuer shalbe, who being in this life, shall haue this perfection.

The vertue that is now in a iust man, so farre forth is called perfect, that it pertaineth to the perfection thereof, both in truth to knowe, and in humilitie to confesse, that it is vnperfect.

To this purpose was the lawe giuen, that of great, it might make the little, that it might serue vnto thee, that thou hast no strength of thy selfe to do the lawe. And so being needie, vnworthie, & poore, might see vnto grace, and crie, Haue mercie on me, O God, for I am weake.

All the commaundementes of God are accompted to be done, when that thing that is not done, is forgiven.

We hath much profited in this life, that  
by

in his. 1.  
boke against  
the Pelagi-  
ans.

in his boke  
of the spirit,  
& the letter  
the 1. chap.

in his. 3.  
boke and 7.  
chap. to Bo-  
nifacius.

Vpon the  
118. psalme

in his. 1.  
boke of re-  
tractions.



## The poore mans Garden.

In his boke  
of the spirit  
& letter. 35.

Chap. 19.  
in his 19.  
booke, & 27  
chap. of the  
citie of god.

Augustine  
against the  
2. epistles  
of pelagius.  
Cap. 2.

In his boke  
of the spirit  
and the let-  
ter. cap. 36.

by his profiting, hath learned howe farre  
he is from the perfectiō of righteousness.

Our very righteousness it selfe is so  
greate in this life, that it standeth rather  
in forgiveness of our sinnes, then in per-  
fection of righteousness.

It is impossible that the lawe should be  
fulfilled by flesh.

When from this pilgrimage (wherein  
we presently walke through faith) we shall  
come to that thing (which yet vnseene) we  
hope for, and alwayte through patience  
without all doubt our loue shall not onely  
exceede that which we possesse here, but al-  
so be farre aboue that which we desire, as  
vnderstande: for there remaineth nothing  
in vs, that can be added vnto all. For if a-  
ny thing should be lefte out, then can it  
not be all: therefore concerning this shall  
the first precept of righteousness be, where-  
in we are commaunded to loue God with al-  
the heart, with all the soule, and with all  
the minde: whereunto foloweth another  
concerning loue towards our neighbour,  
which we shall fulfill in that life when we  
shall see God face to face. But for this cause  
is it now also commaunded vs, that we  
shoulde bee admonished what to aske in  
faith, whyther to aduance our hope, and

in

In forgetting the thinges which are be-  
hinde vs, vnto what things that be before  
vs we ought to direct our selues.

The Lorde hath giuen a iustre lawe to  
vniuste men, to make manifest theyr  
sinnes, and not to take them awaie. For it  
taketh not awaie sinnes, but by grace of  
faith. &c.

There are diuersities of giftes, who euer  
attayned to all of them: there are many  
sciences, as Grammer, Rethoricke, Logyk,  
&c. who is he, be he neuer so excellent of  
wit, that can be a perfect Gramarian, & per-  
fect Logitian, a perfect Rhetoritian, a per-  
fect Lawyer, a perfect Phisition: there are  
fewe which attaine one, but both no man  
can.

How is the Gospell lighter thā the law,  
seeing that murder is condemned in the  
law, and anger is condemned in the Gos-  
pell: howe is the grace of the Gospell  
easier, seeing that in the lawe, adulterie,  
and in the gospell, concupiscence is puni-  
shed: Many thinges are commaunded in  
the law, which the Apostle sheweth most  
plainly, that they cannot be accomplished.  
In the law, workes are required, which  
whosoener doth shall lyue in them. In the  
gospell the wil is required, whieh although  
it

in his pre-  
face to the  
Galath.

hierome in  
his. i. booke  
against the  
Pelagian.

Hierome  
vpon the. ii.  
of Math.



## The poore mans Garden.

it haue not the effect, yet it leaſeth not the rewarde.

All the commaundements of Chriſt are ſaide to be a eaſy yoke: for the retribution that ſhalbe after this life, are ſaid to be eaſy, notwithstanding, during this ſhort time of our lyfe, are very heauy.

To fulfill the whole lawe it is impoſſible, (for fleſh and blood to do.)

We ſay, Gods commaundementes be eaſie: yet ye are not able to ſhewe vs no man, that euer fulfilled them altogether.

What the do we thinke. or what ought we to thinke, that be not perfect: we ought to confeſſe, that we are vnperfect, and that we haue not yet gotten, nor taken, that is required. This is the true wiſedome of man, to knowe him ſelfe to be vnperfect. And, as I might ſaie, the perfection of all iuſt men liuyng, in the fleſh is vnperfect.

Neither was it hidden from the commaunder that the waight of the commaundement did exceede the abilitie of men, but he iudgeth it for this cauſe profitable, that it ſhould warne them of his ſufficiency, and that they might alſo knowe vnto what ende of righteousneſſe they ought to apply their force. Wherefore, in commaunding impoſſible thinges, he made not men

trans

Theophi-  
laſt vpo the  
11. of Math.  
Thomas of  
Aquyn, vpo  
the. 3. to the  
Galath.

Hierome to  
Cteſiphon-  
rus againſte  
the Pelag.  
In his. 1.  
boke againſt  
the Pelagi-  
ana.

Bernarde  
vpo the can-  
ticles the.  
53. Sermon.

transgressours, but humble, that euery  
mouth might be stopped, and that all the  
worlde might be in daunger vnto God,  
because, by workes no flesh shalbe iustifi-  
ed in his sight. For when we receiue the  
commaundement, and feele our lacke, we  
shal crie vnto heaue, & god wil haue mer-  
cie vpon vs, and we shal knowe in that day  
that he hath saued vs, according to his  
owne mercie, and not for the righteous-  
nes of workes, which we haue wrought.

Note the parable for remembraunce,  
and the conclusion for your learning: if in  
keeping all the commaundements we be  
unprofitable, & haue nothing to be proude  
of, what shall wee thinke of our selues,  
which do not kepe all, which be guilty in  
many of them: what I say shall we thinke  
of our selues, when none of vs all can say,  
I haue done that I ought: vnlesse any be  
priuiledged from saying, Forgiue vs our  
trespasses. Wherefore, where it is saide,  
when ye haue done all thinges, it is not  
therefore sayde, as though they could do all  
thinges: but for this cause, that though they  
coule do al thinges, and though they coule  
haue the merites of such, as perfoyme all  
the commaundementes, they must ac-  
knowledge them selues unprofitable ser-  
uautes:

Thomas de  
Vio, alijs.  
Cardinall  
Caictan.



## The poore mans Garden.

nauntes: that by a much stronger argu-  
ment they might acknowledge them selues  
lesse then vnprofitable, that is, debtters  
and guilty of manye thinges which they  
ought and are bounde to do.

### ¶ Cap. 7.

*All sortes of people ought to knowe and  
reade the Scriptures.*

**Deut. 6. 6**



These wordes which I com-  
maunde thee this daye, shall  
be in thine heart.

And thou shalt rehearse  
them continually vnto thy  
chilozen, and thou shalt talke of them  
when thou tariest in thy house, and  
when thou walkest by the waie, and when thou  
liest downe, and when thou risest vp.

8. And thou shalt binde them for a signe  
vpon thy hande, and they shall be as front-  
lettes betwene thine eyes.

9. Also thou shalt write them vpon the  
 postes of thine house, and vpon thy gates.

**Num. 11. 29**

But Moyses saide vnto him, Enuie  
thou for my sake? yea would God that  
the Lordes people were prophetes, and  
that the Lord would put his spirite vpon  
them.

**Iosua. 1. 8.**

Let not the booke of the lawe depart  
out of thy mouth, but meditate therein day  
and night.

and night, that thou maiest obserue (be),  
according to all that is written therein.

But his delight is in the Lawe of the Psalm. 1. 2.  
Lorde, and in his lawe doth he meditate  
day and night.

Be wise now therefore, O ye kynges: Psal. 2. 10.  
be learned ye iudges of the earth.

The lawe of the Lorde is perfect, con- Psal. 19. 7.  
fyrting the soule. The testimonie of the  
Lorde is sure, and giueth wisdom vnto  
the simple.

The statutes of the Lorde are right, 8.  
and reioyce the heart. The commande-  
mentes of the Lorde are pure, and giueth  
light vnto the eyes.

And more to desired then gold, yea, then 10.  
much fine gold: sweeter also then Honie,  
and the Honie combe.

For euer, by them, is thy seruante 11.  
made circumspect: and in keeping of them  
is great rewarde.

Wherewith shal a young man redresse Psal. 119. 9.  
his way: in taking heed thereto according  
to thy worde.

I will delight in thy statutes: and I wil 16.  
not forget thy worde.

Thy word is a L anterne vnto my feete, 105.  
and a light vnto my pathes.

Euery worde of God is pure: he is a Pro. 30. 5.



The poore mans Garden.

**Luke. 11. 52.** **W**helde to those that trust in hym. **W**ho be to you interpreters of the law, for ye haue taken away the key of knowledge: ye enter not in your selues, and them that came in, ye forbad. **S**earch the Scriptures: for in them ye thinke to haue eternal life, and they are they which testify of die.

**2a. 17. 11.** **T**hese were also more noble men then they which were at Thessalonica; which receiued the worde with all redinesse, and searched the Scriptures dayly whether these things were so.

**2a. 18. 24.** **A**nd a certayne Helme named Apollos came to Ephesus, an eloquent man, mightie in the scriptures.

**Rom. 15. 4.** **A**ll thatsoeuer thinges are written afore time, are written for our learning, that we through patience, & comfort of the Scriptures, might haue hope.

**Collos. 3. 16.** **L**et the worde of Christe dwell in you plentifully, teaching and admonishing you selues.

**1. Tim. 4.** **T**ill I come giue attendance to reading, to exhortation, and to doctrine.

**1. Tim. 3.** **T**hou hast known the holy Scriptures of a child, which are able to make thee wise vnto saluation through the faith which in Christ Iesu.

For the whole Scripture is giuen by inspiration of God; and is profitable to teache, to improve, to correct, and to instruct in righteousness.

And he saide vnto me, Seale not the wordes of the prophetic of this booke: for the tyme is at hande.

*The Doctours*

**W**e may become like vnto god, as farforth as the weake nature of man can beare: But the like-ness cannot be without know-ledge, neither is knowledge without doctrine; and the beginning of doctrine is speech; and the partes of speech be wordes and syllables.

Would God we would al do according as it is written: Search the scriptures.

The worde of god is the liuely meate of our soules, with the which it is nourished, fed and gouerned, neither is there any thing els, that maketh a reasonable soule to liue, but the word of God.

Whome that vse to reade Gods word; afterwarde become most vertuous & godly.

Where we are taught, that euen the lay men ought to haue the worde of God, not onely sufficiently, but also abundantly; and one to instruct and to warne another.

Basil in his booke of the holy ghoſte 1. chap.

Origen in his. 2. Hom. vpon Esaie. Ambrose. v. pō the. 118. Psalme.

cyril against Iulianus, in his. 7. boke. Hierom. vp- on the Epif- tle to the colloss. the 3. chap. vpo these vvor- des, Let the word of God dwell plentyfully in pou.



**The poore mans Garden.**

Vpon the  
133. Psal.

Both married men, and Monkes, and  
winnes, commonly haue this contention a-  
mong them selues, who may learne most  
scriptures.

Vpon the 86.  
Psalme.

The Lorde hath spoken by his Gospel:  
not that a fewe shoulde vnderstand hym,  
but that all.

All that euer we speake, we ought to  
proue it by the scriptures.

In his 3.  
booke and 4.  
chap. vpon  
the Epist to  
the Ephe.

We must reade the scriptures with al  
diligence, that as being good exchaungers,  
we may knowe the lawfull coyne from  
the Copper.

Augustin in  
his 2. booke, &  
9. chap. of  
the christi-  
an doctrine.

In al these bookes (of the scripture) they  
that feare God, & are tamed through god-  
linesse, do search the will of God. The first  
note of which labour and trauell (as we  
saide) is to knowe these bookes, and if as  
yet we can not vnderstande them, yet  
let vs all by reading of them, get them in  
memozy, or not to bee altogether igno-  
raunt of them: Furthermore, those things  
which bee plainly contained therein, whe-  
ther they be preceptes of liuing, or els of  
beleeyng, are earnestly and diligently to  
be searched: which, how many the more  
euery man findeth, so much the more is  
he apte in his vnderstanding.

In 1. s boke

Get ye to the hilles of the scriptures,  
there

there be the pleasures of your heartes, of Pastours.  
there is no noysome, hurtful, or venemous  
thinges, no inconuenient thing, there be  
most plentifull pastures.

It is not sufficient, that ye heare the in his 55. ser-  
deuine Scriptures in the Church: But al, mon.  
in your houses, eyther reade them your  
selues, or els desire some others to reade  
them, and giue you dilygente eare to  
it.

Here me ye men of the world, get ye the Chrisolt. vp-  
Bible, that most hollome remedy for the on the Col-  
soule: if ye wil nothing els, yet at the least, loss. in his. 9.  
get the new Testament. S. Paules Epi- Homilie.  
stles, and the Actes, that may be your con-  
tinuall, and earnest teachers.

Let one of you take in hande the holy  
Bible, and let him call his neighbours a- in Gene. in  
bout him: and by the heauenly wordes, let his. 6. rom.  
him water and refresh both their mindes,  
and also his owne.

Being at home, wee may both before, in his. 10.  
& after meat, take the holy booke in hand, Hom. vpon  
and thereof receiue great profite, and mini- Genesis. in  
ster spirituall foode vnto our soules.

Euen when wee be at home, let vs be in his. 29.  
solue our time in reading the scriptures. Hom. vpon  
Cenisis.

Hearken not hereto only in the Church, in his. 2. Ho-  
but also at home, let the Husbände with the



## The poore mans Garden.

mily vpon Ihon & in his. 78. Hom. vpon Math. the wife: let the father with the child, talke together of these matters, and both to and fro, let them enquire, and giue their iudgementes. And would God they would begin this good custome.

In Homi. 49. vpon Math. Then let them that bee in Jewrie, flee into the mountaines, that is to say: let them that bee in Christs profession, flee to the scriptures. The scriptures of the Apostles, and Prophetes, bee the mountaines. &c. Our Lorde knowing that there should be such confusion in the last daies, therfore commaundeth that christian men, that beleue in Christe, willing to haue an assurance of the true faith, should haue recourse to nothing els, but vnto the scriptures. Otherwise, if they haue regarde to any other thing, they shalbe offended & perish; not vnderstanding what is the true Church, & by the means whereof they shall fall into the abomination of desolation.

In his. 3. Hom. mily vpon Matthevve. This is it, that as it were with a silence, infecteth all thinges, that ye thinke the reading of the scriptures, pertaineth onely vnto Monkes: whereas it is much moze necessarie for you then for them: It is moze wickednesse to thinke Gods law is superfluous, then if ye should neuer reade

# The poore mans Garden. 51

reade it: for these be the words that come from the studie of the death.

We may commonly see that our doctrine Theodorus is known, not onely of them that are the tus in his. 5. Doctors of the Church, and Masters of booke of the the people, but also even of the Tailers, nature of man. and Smithes, and Weauers, and of all Artificers: yea, & further also of women, and that not onely of them that bee learned, but also of labouring women, and Helsters, and seruants, & handmaidens. Neither onely the Citizens, but also the countrie folkes, doe verie well vnderstande the same. We may finde, yea, even the very Ditchers, and Deluers, Cowheardes, & Gardiners, disputing of the holy Trinitie, & of the creation of all thinges.

I would not here, that any man should laye to my charge the defence of ignorance, as though I enuied the people a Godly knowledge. I wishe them to haue all heauenly knowledge, and to be ignorant of nothing necessarie to their Salvation: yea, even with my very heart I wishe with Moyses: That all the people coulde prophesie, and were learned in Gods holy word, & that the Lord would geue them his Spirit.



# The poore mans Garden.

## ¶ Cap. 8.

*That the scriptures are easie to be understood of the simple people.*

**Exod. 4. 35.**



**Deut. 30. 11**

**I**ll bee with thy mouth, and with his mouth: & will teach you what ye ought to doe.

This commaundement, which I commaunde thee this day, is not hid from thee, neither is it farre of.

12. It is not in heauen, that thou shouldest say, who shall go by for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13. Neither is it beyonde the sea, that thou shouldest say, who shall go ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

14. But the worde is very neere vnto thee: even in thy mouth and in thy heart for to do it.

**Psal. 119. 130.**

The enteraunce into thy wordes sheweth light: and giueth vnderstanding to the simple.

**Psal. 197.**

The lawe of the Lorde is perfect, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisdom vnto the

The simple.

Knowledge is easy, to him that will  
understande.

Isa. 14. 6.

And al thy childezen shalbe taught of the  
Lord, & much peace shalbe to thy childezen.

Esa. 54.

They shall al knowe me, from the least  
of them, vnto the greatest of them (saith  
the Lord.)

13.

Jer. 31. 34.

And the Lord answered me, and saide,  
Write the vision, and make it plaine vpon  
the tables, that he may runne that readeth  
it.

Habac. 2. 2.

The earth shalbe filled with the know-  
ledge of the glorie of the Lord, as the wa-  
ters couer the sea.

14.

O father, I giue thee thanks, because  
thou hast hid these thinges from the wise,  
and men of vnderstanding, and hast ope-  
ned them vnto babes.

Mat. 11. 25.

It is giuen vnto you, to knowe the se-  
cretes of the kingdome of heauen, but to  
them it is not giuen.

Mat. 13. 11.

When he is come which is the spirit of  
trueth, he will leade you into all trueth:  
for hee shall not speake of hym selfe, but  
whatsoeuer he shal heare, shal he speake, &  
he will shewe you the thinges to come.

Joh. 16. 13.

And it shall bee in the laste dayes sayth  
God, I will powze out of my spirite vpon

Isa. 44. 17.

all



## The poore mans Garden.

all flesh, and your sonnes, & your daughters shall prophesie, and your yong men shall see visions, and your olde men shall dreame dreames.

18.

And on my seruants, and on my handmaidens, I will poure out of my spirit in those dayes, and they shall prophesie.

1 Cor. 2.9.

The thinges which eye hath not seen, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

20.

But God hath reuealed them vnto us by his spirit: for the spirit searcheth out the thinges, yea, the deepe thinges of God.

Titus. 1.3.

He hath made his worde manifest in due time, through the preaching which is committed vnto me.

2. Pit. 1.22

So that we first knowe this, that the prophecie in the scriptures, is of any private motion.

Ireneus in  
his. 1. booke  
& 3. chap.

**T**he scriptures are plaine, and without doubtfulnes, and may be heard indifferently of all men.

Terrullian  
againste  
Praxeas.

The fewer places, must be expounded by the moore places.

Origen vpon  
the. 15.  
Cha. of Ex-

Marguerite not, for the worde of God called both fleshe, and bread, and milke and hearbes: and according to the

of the beleuers, and possibilitie of the  
receauers is diuerfly named  
It may bee saide, the Scriptures are  
heard, yet notwithstanding if thou reade  
them, they shal do thee good, for the Lord  
Jesus Christ, if he finde vs occupied in the  
Scriptures, & exercised in the study therof,  
not onely touchsafeth him selfe to bee re-  
freshed and fedde in vs, but also seying  
such a banquet prepared, bringeth with  
him his father vnto vs.

I demaunde not, what these great lear-  
ned Philosophers saye, but what they do,  
they are forsaken, and left alone in their  
scoles: beholde howe much moze weight  
there is in faith, then in arguments. They,  
with their profounde reasons, are dayly  
forsake of their fellowes. These with their  
simple faith, go forwarde, and encrease  
dayly. Men beleue not the learned Phi-  
losophers, they beleue vblearned fishers.

The simple plaine faith of fishers, con-  
foundeth the words of the learned Philo-  
sophers.

It pleased not God by Logique to saue  
his people. The kingdome of god is in the  
simplicitie of faith, not in the contention  
of wordes.

These thinges haue I saide, that mee  
lothe

odus, the 7.  
Homily.

Origen in  
his 20. Hom.  
vpon Iosua.

Ambrose in  
his. 1. boke  
& 5. chap. to  
Gratianus  
of faith.

in his boke  
of the incar-  
natio of our  
Lord. cap. 9.  
in his. 1.  
boke and. 3.  
chap. of  
faith.



## The poore mans Garden.

lothe not to heare & reade the scriptures  
although we vnderstande them not.

In his. 26.  
treatise vpon  
Math.

Euē they bee saued that followe the  
letter, that is to say, the plaine story of the  
Gospell. For muche the simple story is suf-  
ficient vnto the saluation of the simple.

In his. 4. Ho-  
mi. vpon the  
canticles.

The wisemen of this worlde, seeing the  
walles of the Gospell, to rise vp without  
Grammer, and profounde knowledge in  
Philosophie, say scornefully among them-  
selues, that all this by subtiltie of speache  
and craftie shiftes, and Logical argumen-  
tes, may full easly be shaken downe.

Hierome v-  
pon the. 19.  
of Esay.

It is the order of the scriptures, after  
heard things, to ioyne other thinges that  
be plaine.

vpon. 3. cap.  
Nahum.

At the coming of Melsias, the people  
shalbe lifted vp, and shall prophesie, that  
before lay a sleepe vnder their Maisters  
and they shall go vnto the mountaines of  
the Scriptures: and there shall they finde  
mountaines, Moyse, and Iosua, the sonne  
of Nun: the mountaines of the Prophe-  
tes, the mountaines of the newe Testa-  
ment, the Apostles and Euangelists. And  
when they shall flie to such mountaines,  
and shalbe occupied in the reading thereof,  
if they finde not one to teach them, yet  
shall their endeouour and good will be al-  
lowed.

loved, for that they have fledde vnto the mountaines.

The scriptures are easie to the slaue, to the husbandman, to the widdowe, to the childe, and to him that may seeme to be very simple of vnderstanding.

chrisost in  
his. 1. Hom  
vpon math.

It can not possible be, that he that with earnest studie, and seruent desire readeth the scriptures, should euermore be forsaken, for although we wante the instruction of man, yet God himselte from aboue, entryng into our hearts, lighteneth our mynde: powzeth his beames into our wittes, openeth thinges that were hiden: and becommeth vnto vs a scolemaister of that we knowe not: onely if we will do so much as lieth in vs.

in his. 36.  
Hom. vpon  
Genesis.

The holy scriptures expoundeth it selfe, and suffereth not the reader to erre.

in his 12.  
Hom. vpon  
Genesis

Neither hath the scripture of God, any neede of mans wisedome, that it may be vnderstanded, but the reuelation of the holy ghost: that the true meaning beyng sucked there out, great aduantage may growe to vs thereby.

Whe by our selues without a maister, shall be able to vnderstande the thinges which are there entreated of. So that we do occupy our selues in these Epistles,

in his pre-  
face to the  
romaines.

day



## The poore mans Garden.

day and night, for we do not by the sharpnesse of wit and vnderstanding, pearce vnto all those thinges which we vnderstande: for even they also, which are moze dull wittes, do by continuall studie attaine to hard thinges: Even as the cogitations and senses of man, are more hard to be knowne, yet notwithstanding our friends, whom we feruently love, and with whom we are continually conversant, do often tenderly, even by becke, open vnto vs the cogitations and senses of their myndes, without any shew of wordes & speach by them spoken. So shall we come to passe in these Epistles (of holy scriptures) so that a man alone thereof, and bee continually conversant in them, he which asketh, receiveth: he which seeketh, findeth: vnto him that knocketh, shall be opened.

The Manichies, and al heretics deceaive the simple. But if we haue the senses of our myndes practized to discern good and ill, we may be able to discern them. Now how may our senses become practized? By the vse of the scriptures, & often hearyng. We neede no Syllogismes, or knowledge of Logique, to vnderstand Gods word. Husbandmen and olde women do vnderstand

in his 8. Homily vpon the Heb.

in his 1. Homily vpon math.

stand

stande it.

We enlarge, and lay out with many wordes, how hard a matter the knowledge of the Scripture is, and meete one, for a few learned men.

Augustin  
his .5. boke  
against Iulianus.

in his .3. Epistle to Volusian.

in his .83. boke the .69. question.

in his .3. boke & .26. chap. of Christian doctrine.

Vpon the .119. Psalm  
basil vpon the .1. Psalm.

Epiphanius  
in his .2. boke.

Cregorie  
Nileus in his boke of the lyfe of Moyfes.

These phrase of manner of speech, wher in the Scriptures are writte. &c. speaketh without colour, as a familiar frende vnto the heart, as well of the vnlearned as of the learned.

The circumstance of the scriptures is wont to giue light and open the meaning.

Darke places are to be expounded by more plaine places, that is the surest way of declaryng the scriptures, to expound one scripture by another.

Who so loueth the lawe of God, honoureth it, even that thyng that he understandeth not.

The scripture of God is like an Apothecaries Shop, full of medecines of sundry sortes, that every man may there chose a conuenient medic for his disease.

Onely to the chidren of the holy ghost, all the holy scriptures are plaine & cleare.

Christ vnto the strong, is strong meate: vnto the weake sorte, he is hearbes: and vnto infantes, he is milke.

In the worde of God is plentie, for the strong



## The poore mans Garden.

Fulgentius  
in his ser-  
mon of the  
confessours.

E. f. aid. 7.  
- 07 03 101

Theophilac-  
tus of Laza-  
rus.

Gregory in  
his Epist. to  
Leander.

Id. 8. 03 04

to quib  
misit. 1.  
- 03 03 03

1. 11. 17.

16.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

1. 11. 17.

strong man to eate, there is enough  
the childe to sucke: there is also milke  
drinke, where with the tender infancie  
the faithful may bee nourished: and stre-  
meate, wher with the lusty youth of the  
that be perfect, may receiue the spirite  
increasementes of holy vertue.

Nothing can deceiue them that see  
the holy scriptures, for that is the case  
whereby the thiefe is espied.

The scriptures is a flood, wherein  
little Lambes may wade: and the great  
elephant may swimme.

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04

Id. 8. 03 04



The nations which thou  
remoued, and placed in  
cities of Samaria, know  
the maner of the God of  
land: therefore he hath

Lyons among them, and behold they  
them, because they are ignoraunte of  
God of the lande.

fourtie yeres haue I contended  
this generation, & saide: they are a peo-  
ple that erre in heart, for they haue not know-  
my wales, wherefore I sware in my  
wrath,

saith, saying: Surely they shall not enter  
into my rest.

Then shall they call vpon me, but I wil not  
answere: they shall seeke me early,

but they shall not finde me: because they hated  
knowledge, and did not

choose the feare of the Lord: therefore shall  
they be taken with their own craft, and the

his matters Crib: but Israel hath  
knowne my people hath not, vnder-

stande: a people laden with iniquitie,  
a seede of the wicked, corrupt children,

whom they haue forsaken the Lord their  
God: therefore my people is gone into capti-

uety: because they had no knowledge: therefore  
they are perished from the way of truth,

and the source of vnderstanding: rose up  
therefore, and weered our selues in the way

of destruction: but we haue not knowen the way of the Lord:

therefore they perished in great warres of  
ignorance: those so great plagues, called

by the Lord: and he is against the words of  
the Lord: but he is charmed of the eyes of the

people: therefore they are perished in great  
warres of ignorance: therefore they are perished

in great warres of ignorance: therefore they are  
perished in great warres of ignorance:

Therefore be blinde leaders of the blinde: and



## The poore mans Garden.

and if the blinde leade the blinde, both shall fall into the ditch.

**Mat. 22. 29.** We are deceived, not knowing the scriptures, nor the power of God.

**John. 3. 19.** This is condemnation, that light is come into the worlde: and men loved darckenesse more then light.

**John. 35.** He that walketh in the darke, knoweth not whither he goeth.

**Rom. 1. 28.** For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde: to do those things which are not conuenient.

**Rom. 8. 2.** I beare them recorde, that they haue zeale: but not according to knowledge.

3. For they being ignorant of the righteousness of God, and going about to establish their owne righteousness: haue not submitted them selues to the righteousness of God.

**1. Cor. 8.** If any man bee ignorant, let him be ignorant.

**1. Cor. 15.** Some haue not the knowledge of God. I speake this to your shame.

**1. Cor. 2. 8.** None of the Princes of this world haue knowne: for had they knowe it, they would not haue crucified the Lord of glorie.

**1. Thess. 4.** I would not brethren haue you ignorant, concerning them which are a curse.

that ye forgoe not, euen as other which haue no hope.

*Of The Doctours.*

**S** And Paul saith, knowledge puffeth vp the minde, not, for that he founde fault with the knowledge of God, otherwise he would first of all others, haue reprobated himselfe.

Irenus in his 2. boke, and 45. Chap.

Unto the deuils it is a torment aboue all tormentes, and a paine aboue all paines, if they see any man reading the worde of God, and with seruient study searchyng the knowledge of gods lawe, & the mysteries and secretes of the scriptures: here in kindeth all the flame of the deuilles: in this fire they are tormented: for they are sealed, and possessed of all them that remaine in ignorance.

Origene in his. 27. Hom. vpon the boke of Numbers.

Consider in what daunger they be, that haue no care to reade the holy scriptures: for by the same scriptures only, the iudgement of this triall must bee allowed.

in his. 10. boke and. 16. Cap. vpo the Rom.

Coupyng them selues to sleepe, and slothfullnesse, they thinke it synne to reade the scriptures: and such as both day and night are studious in the Lawe of God, they despise as prattlers, and daine men.

Hierom. vpon Cap. 1. to Titus.

It was not lawfull for any one of al the

Vpo the R.



## The poore mans Garden.

paraphr. of  
Paule.

suffers, to be ignorant of the Psalmes,  
not to passe ouer any daye, without lear-  
ning some part of the scripture.

Augustin. in  
his. 11. booke  
of the Citie  
of God, and  
2. Chap.

If ye haue, or knowe not, what waie  
to goe: what shall it profite you to knowe  
whither to goe:

in his. 105.  
Epistle to  
Sixtus.

Ignorance in them that would not un-  
derstand, without doubt is sinne: But in  
them that coulde not understand, it is the  
punishment of sinne. Therefore neither of  
them both hath good excuse: but either of  
them hath iust damnation.

vpon the 131.  
Psalme.

There be certaine men, that when they  
heare they must be humble, abase them-  
selues, and will learne nothing, fearing  
that if they attaine to any knowledge they  
shalbe proude: and so they remaine sty-  
onely in milke, but the scripture of God  
reprooueth them.

vpon the 33.  
Psalme.

There was in them the kingdome of  
ignorance: that is to saie, the kingdome  
of error.

in his. 22.

booke 8. 22. H  
chap. of the  
Citie of  
God.

Ignorance is the horrible depth, out of  
the which all errors doth arise, and  
spring forth.

chrisost. in  
his. 2. Hom.  
vpon Math.

Thou wilt say, I am no Monke, I haue  
wife & children, & charge of householde, this  
is it, that as it were with a Deffluence in-  
fecteth altogether, that ye thinke the re-  
dyng

Song of holy scriptures belongeth onely  
vnto Monkes.

The fault is greater, & more greuous,  
to thinke Gods lawes is superfluous (and  
not needeful for the) then to be ignorant  
whether there be any such lawe, or no:  
for these wordes come even from the per-  
suasion of the deuill.

This is the working of the devils in-  
spiration, he would not suffer vs to see the  
treasure, lest we should haue the riches.  
Therefore he counselleth vs, that it vtter-  
lye annuleth nothing to heare the lawes  
of God: lest vpon the hearing, he may see  
our doynges followe.

Thou wilt say, I haue not read the  
scriptures: that is no excuse, but a sinne.

The readyng of the scriptures is more  
necessary for you, then it is for Monkes.

Saint Paul saith, Let the word of God  
dwell in you abundantly, but what will  
these fooles say herevnto. O, say they, blef-  
sed is the simple soule: and he that walk-  
eth simply, walketh surely. This is the  
very cause of all mischief, that in cases  
of necessitie, there be not many able to  
allege the scriptures. For a simple man,  
in that place may not be taken for a foole;  
nor a man that knoweth nothing: but for a

In his. 17.  
Hom. to the  
Hebr.

In his. 3.  
Homily vp-  
on Math.

In his. 16.  
Homily vp-  
on iohn.

13.  
Homily vp-  
on iohn.



## The poore mans Garden.

man that meaneth no ill. or worketh no fraude: for if it were to be taken so, it had been in vaine for Christ to say, Be ye wise as Serpentes.

In his. 9. Homily vpon the collosse.

In his. 3. sermon of Lazarus.

This is the cause of all euill, that the Scriptures are not knowen.

The reading of the scriptures is a great fence against sinne: And the ignorance of the scriptures is a dangerous downefall, and a great Dungeon. To knowe nothing of Gods lawes, is the losse of saluation: Ignorance hath brought in heresies and vicious life: ignorance hath turned all thinges upside downe.

In his. 42. Hom.

In his preface to the Romanes.

It is a great sinne deare brethren, to be ignorant of the holy scriptures.

Euē as if a man walke without this visible light, he must needs stumble in the darcke, and so often tymes fall: So he which turneth not the eyes of his minde to the light of the Scriptures, must needs of force sinne.

In his. 3. sermon of Lazarus.

The reading of the Scriptures is a great fence against sinne. And the ignorance of the Scriptures is a dangerous downefall, & a great Dungeon. To knowe nothing of Gods lawes, is the losse of saluation: Ignorance hath brought in heresies and vicious lyfe: Ignorance hath turned

turned all thinges upside downs.

Who so knoweth not the thinges that pertaine vnto the Lord, be not known of the Lord.

Gregorie in his. i. booke & .x. Chap. of a Pastour.

If we either reade not the Scriptures our selues, or be not desirous to heare others reade them, then are our medicines turned into woundes: And then, where we might haue had remedie, we shal haue iudgement.

Augustin. in his. 55. Sermon of time.

\* Ignorance is the mother of all errours.

in the col. sell of Toledo in Spaine

The ignorance of the Scriptures: is the ignorance of Christ.

4. Can. 24. in the. 38. distinction. Si iuxta.

Cap. 10.

The wordes of God writtten in the Canon of the Bible: containeth in it selfe fully, all thinges needefull for our saluation.



¶ The Messias shall come, which is called Christ: when he is come, he will tell vs all thynges.

John. 4. 25

Search the Scriptures,

John. 5. 39.

for in them ye thinke to haue eternal life: and they are they which testifie of me.

All thinges that I haue heard of my father, haue I made known vnto you.

John. 15. 1.

When he is come, which is the spirit of trueth, he will leade you into all trueth.

John. 16. 13

Many other signes also did Iesus in



## The poore mans Garden.

the presence of his disciples, which are not written in this booke.

**13.** But these thinges are written, that we might beleue that Iesus is the Christ the sonne of God, & that in beleuening, ye might haue life through his name.

**Actes. 1. 1.**

I haue made the former treatise, Theophilus, of all that Iesus began to do, and teache.

**14.** Untill the day that he was taken up, after that he through the holy ghost, had giuen commaundementes vnto the Apostles, whom he had chosen.

**Act. 1. 27.**

I haue kept nothing backe, but haue shewed you all the counsell of God.

**Act. 26. 22.**

I obtained helpe of God, and continue vnto this day, witnessing both to small and great, saying none other thinges, then those which the Prophetes and Moyses did say should come.

**Rom. 1. 16.**

I am not ashamed of the Gospell of Christ: for it is the power of God, vnto saluation to euery one that beleueth, to the Iewe first, and also to the Gentile.

**Rom. 15. 4.**

Whatsoeuer thinges are written aforetime, are written for our learning, that we through patience and comfort of the Scriptures might haue hope.

**2. Tim. 3. 15**

Thou hast knowen the holy Scriptures

of a childe, which are able to make thee  
wise vnto saluation, through the faith  
which is in Christ Iesu.

For the whole scripture is giuen by  
inspiration of God, and is profitable to  
teach, to reprove, to correct, and to in-  
struct in righteousness.

That the man of God may be absolute,  
being made perfect vnto all good workes.

The preaching of the Crosse, is to them  
that perish, foolishnesse: but vnto vs which  
are saued, it is the power of God.

Being bozne a newe, not of mortall  
seed, but of immortall, by the worde of  
God, who liueth and endureth for euer.

The worde of the Lord endureth for e-  
uer, and this is the worde, which is prea-  
ched among you.

The prophecie came not in olde time  
by the will of man: but holy men of God,  
spake as they were moued by the holy  
ghost.

The worde of the Lord is liuely in o-  
peration, and sharper then any two ed-  
ged sword, and entereth through, euen  
vnto the deuoyng a sonner of the Soule,  
and the Spinite, & of the ioyntes, and the  
marie, and is a discerners of the thoughts  
and intentes of the heart.

¶ The

16.

17.

1. Cor. 1. 18.

1. Pet. 1. 23.

25.

1. Pet. 1. 21.

Heb. 4. 12.



## The poore mans Garden.

### The Doctors.

Athanasius  
against the  
Gentiles.

Iſychius in  
his. 5. booke  
& 16. chap.  
vpon Leui-  
ticus.

Hilla. in his  
9. booke of  
the Trinitie.

Epiphanius  
in his. 3.  
booke & 73.  
heretic.

Augustin. to  
the brethre  
in the vvil-  
derneſſe.

In his. 49.  
treatiſe vp-  
on Iohn.

In his. 96.  
treatiſe. vp-  
on Iohn.

**T**he holy ſcriptures, being inſpired  
from God, are ſufficient to all in-  
ſtructions of truth.

Let vs which will haue any thing  
obſerued of God, ſearch no more but that  
which the goſpell doth giue vnto vs.

For as much as thou denieſt the things  
that be wriſten, what remaineth there,  
but that thou muſt allowe the things that  
bee not wriſten.

This very worde, ſubſtaunce is not  
plainly expreſſed, neither in the newe, nor  
olde Teſtamente, but the ſence and mea-  
ning of that worde is euery where.

Reade the holy ſcriptures, wherein ye  
ſhall finde fully what is to bee followed,  
and what to be auoided.

Not all thinges that the Lorde Jeſus  
did, are wriſten, as the ſame Euangelist  
witneſſeth: for, the Lorde both did and  
ſaide many thinges that are not wriſten:  
but thinges were choſen out to be wri-  
ten, which ſeemed ſufficient for the ſalua-  
tion of the beleeuers.

For as much as Chriſt him ſelfe hath  
not reueiled theſe thinges, which of vs wil  
ſay, they bee theſe, or theſe? For who  
is

is there, either so vaine, or so rash, who, notwithstanding he speaketh the trueth, to whom he listeth, and what he listeth, will affirme without any testimony of the scriptures, that these be the thinges that the Lorde then would not open.

How much lesse the aboundaunce of golde, siluer, and clothyng, which that people bzought with them forth of Egypt, is in comparison of the ritches, which afterwarde they had at Hierusalem, which aboute all other, was shewed in King Salomon: so let all knowledge (which is gathered out of the booke of the Gentiles) be such, if it be compared to y<sup>e</sup> knowledge of Gods scriptures. For whatsoeuer man learneth without them, if it bee euill, there it is condemned: if it be profitable, there it is founde. And seeing then euery man shall finde all thinges there, which he hath profitably learned other where: much moze aboundauntly shall he finde those thinges there, which can no where at all els bee learned: but onely in the merueilous deepenesse, and wonderfull humilitie of those scriptures.

In these therfore, which are evidently contained in the Scriptures, are founde all thinges which containe sayth, manners

in his. 3.  
booke of  
christian  
doctrine &  
last Chap.

In his. 1.  
booke and. 3.  
chap. of  
christian  
of doctrine.



20 The poore mans Garden

of liuing, hope, and loue.

in his. 198.  
Epist. to  
Fortunatus.

Let vs seeke no further then is written  
of God our sauiour, lest a man would  
knowe more, then the Scriptures wil  
nelle.

chrisostome  
in his. 19.

Homily vp-  
on Math.

What so euer is required for our  
uation, is alredie contained in the holy  
Scriptures: he that is ignorant, may  
finde there what he may learne: he that  
is stubborne, & a sinner, may finde there  
scourges of the iudgements to come, to  
which he may feare: He that is troubled,  
may finde there the loyes & promises of  
euerlasting life, through the beholding of  
the which, he may bee stirred to good  
workes.

vp on the. 2.  
to the Thes.  
2. Chap.

All thinges be plaine and cleare in the  
scriptures, and what thinges soeuer be  
needefull, be manifest there.

vp on the. ii.  
to Timoth.  
the. 3. chap

If there be any thing needefull to be  
known, or not to be known, we shall  
learne it by the holy Scriptures: if we  
shall neede to reprove a falschode, we  
shall fetch it from thence: if to be corrected,  
to be challenged, to be exhorted, or com-  
forted: to be shorn, if ought lacke that  
ought to be taught or learned, we shall  
also learne it out of the same Scriptures.

In his. 89.

But why did not the Apostles write all  
thinges?

things: Chiefly, because of the multitude  
of them. Moreover, they did consider that  
he, which would not beleue these, would  
not beleue more: but he that beleueth  
these, neede no more to attaine faith.

Hom. vpon  
the. xx. of  
Iohn.

In the worde of God is plentie for the  
strong man to eate: there is enough for  
the childe to sucke: there is also milke to  
drinke, wherewith the tender infancie of  
the faithful may be nourished, and strong  
meate, wherewith the lusty youth of them  
that be perfect, may receiue the spirity  
all encreasement of holy vertue. There  
provision is made for the saluation of all  
men, in whom the Lord doth purchase to  
saue: there is also that, which is meate  
for all estates. Where wee learne the  
commandementes, which we ought to  
doe: there we knowe the rewarde which  
we hope for.

Fulgent. in  
his Serm. of  
the confes-  
sours.

I. Pet. 2. 2. I  
the last cap.  
of the Pion.

Brundage  
the seconde  
Eglise to  
I. Pet. 2. 2.

Great is the multitude and number of  
the Lords signes and miracles, but these  
which we haue shewed, are sufficient to  
make a full and perfect faith: to them  
which shall reade them attentively: nei-  
ther am I to be accused, if I haue not  
written all, for if euery one should be consi-  
dered, & none omitted, the world could not  
holde the number of booke. We say that  
the

cyril vpon  
the. xxi. cap.  
of Iohn. in  
his. xii. boke  
68. chap.



## The poore mans Garden.

The vertue of his woordes, is uttered hyperbolically, therefore all thinges are written which he did, but those thinges which they that wrote, thought to be sufficient, as well to good manners, as to doctrine: that we shining with a right face, with good woordes and vertues, may come to the kingdome of heauen through our Lord.

**Lyra, vpon  
the last cap.  
of the Prou.**

Like as in a marchauntes Ship, are carried diuers thinges necessarie for mans life: So in the scriptures are contained all thinges needefull to saluation.

**Bruno vpon  
the seconde  
Epistle to  
Timothie.**

Doubtlesse, the holy scriptures are able to instruct thee to saluation. For euery scripture being inspired from God (that is to say) spiritually vnderstanded, after the will of God, is profitable to teach them that be ignozaunt: to reprove (that is to say) to conuince them that speake gainst the faith: to correct sinners, such as deny not their selues to be sinners: to instruct those that be yet rude & simple: to instruct (I say) in righteousnesse, that they may be made righteous, by putting away their instructions of infidelitie: that he may be so taught, that as much as in the teacher lieth, he that is taught, may be the perfect man of God: so perfect, that

he may bee instructed to do euery good worke.

¶ Cap.ii.

Nothing ought to be put to, or taken away from the word of God.



**E** shall put nothyng vnto the worde whiche I commaunde you, neither shall ye take ought therefrom: that ye may keepe the commandementes of the Lorde your God, which I commaunde you.

Deut. 5. 1.

What so euer I commaunde you, take heede you do it: thou shalt put nothyng hereto, no: take ought therefrom.

Deut. 12. 32.

Be thou strong, and of a most valiant courage, that thou maiest obserue and do according to all the lawe which Moyses my seruant hath commanded thee: thou shalt not turne awaie from it, to the right hand, no: to the left, that thou maiest prosper where soeuer thou goest.

Rom. 7. his 1. booke and 8. Epist.

Euery worde of God is pure, he is a shield to those that trust in him.

Ambrose in his 3. booke & 1. Chap. of Virginitie. Psal. 30. 5.

Put nothing vnto his wordes, lest he reprove thee: and thou bee found a lyer.

1. Thim. 2. 16. Gal. 2. 19

Teaching them to obserue all things, what



40 The poore mans garden. I

what so ever I have commaunded you.

Galat. 3. 15.

Brethren, though it be a mans com-  
maunt, when it is confirmed, yet no man  
doeth abrogate it, or addeth any thing  
thereto.

Reu. 22. 18.

I protest unto every man that heareth  
the wordes of the prophetic of this booke,  
that any man shall add unto these things,  
God shall add unto him the plagues that  
are written in this booke.

1. 2. 11. 13.

19.

And if any man shall dimin-  
ish the wordes of the booke of this prophetic,  
God shall take away his part out of the  
city of life, and out of the holy cities, and  
shall take away his part of those things  
which are written in this booke.

1. 2. 11. 13.

Cyprian of  
his. 1. boke.  
and. 8. Epist.

It is numerous, it is quick, it is  
of abominable, what so ever is ordained  
by the wisdome of man, that order  
should be broken, that is natural.

Ambrose in  
his. 3. booke  
& 1. Chap. of  
Virginitie.  
1. 2. 11. 13.

Will ye truly do something all things  
which Christ hath not taught? Christ  
is the way to the father. If thou  
lovest me, thou shalt keep his sayings. If  
thou shalt keep his sayings, thou shalt  
know that thou hast the love of the father  
and the son.

in his boke  
of penitence

By that which Eva added to the word  
of God (thou shalt not touch) thou shalt  
learn

learne how much this present lesson put-  
teth vs in remembraunce that we ought  
to adde nothing to the worde of God: yea,  
though it bee for a good purpose: For, if  
wee put to, or take away any thing, it ap-  
peareth to be a transgression of the com-  
mandements, for there ought nothing to  
be added, although it seeme good.

Neither (saith the apostle) if they preach  
contrary: but if they preach any thing be-  
lieves that, that we haue preached: that is,  
if they adde any thing to it at all, holde  
them accursed: Neither do I except my  
selfe, if I put to any thing beside that whi-  
che was preached before.

See therefore this is your drift, that  
all authoritie of the Scriptures bee re-  
moued, that eche man may be led by his  
owne phantasie, what he list, either to al-  
low in the holy Scriptures, or els to dis-  
allow: that is to say, that he submit not  
him selfe, touching his faith, to the autho-  
ritie of the Scriptures, but that he make  
the Scriptures subiect vnto him, not that  
he will allowe any thing, because it is  
written in that high authoritie of the scrip-  
tures, but that he will thinke it wel writ-  
ten, because he alloweth it.

Sitting vpon the Chaire of Moyse, In his 46.

¶ 1

they

the .xii. chap

Vppon the  
Epistle to  
the Galat.  
Chapter.

Aug. against  
Fastus in  
his 30. booke  
and .18. cap.



## The poore mans Garden.

creatise vp  
on ioha.

they teach the law of God : therfore God teacheth by them. But if they wyll teach their owne, heare them not, do not after them : For truely such men search their owne, but not those thinges which are Iesus Chyistes.

Vpon the  
29. Psalmc.

I may saine vnto you, and hastily I shall be no sure Stewarde, but a foolish fabler. Beholde, to saine without the Gospel, is to fable.

Basile in his  
morals. 14  
chapter.

Who so forbiddeth vs to do that God commaundeth : or commaundeth vs to do that God forbiddeth, is accursed vnto all them that loue the Lorde.

chrisostom  
of the vnper  
fect vvork  
vp6. math. 7  
chapter.

Euery Preacher is a seruant of the Lawe, which may neither adde any thing aboue the Lawe of his owne minde, nor withdraue any thing after his owne vnderstanding : but preache that thing onely that is had in the Lawe, as Salomon saith, Thou shalt adde nothyng to the worde of God, nor take ought therefrom.

in his first  
Homily vp-  
on Titus.

Like as the Bedle crieth openly to all them that be in the Court, so do we preache openly: but on that condition that we adde nothing, but preache onely that thing that we haue hearde, for the office of a Crier is to speake out those thinges that be committed vnto him, and not to adde, chaunge,

or take away any thing.

All other thinges which they seeke out, and inuent at their owne pleasure, without the authoritie and testimonie of the Scripture (as though they were the traditions of the Apostles) the sword of God cutteth of.

Ypon the first chap. of Aggeus.

If any thing be brought vnto vs vnder the name of the holy Ghost, besides the Gospell, let vs not beleue it. For, as Christe is the fulfylling of the Lawe and the Prophetes: So is the holy ghost the fulfylling of the Gospell.

in his booke of the holy Ghost.

The fruites of a man is, the confession of his faith, and the workes of his conversation. If thou therefore shalt see a Christian man, forthwith consider, if his confession agree with the Scriptures, he is a true Christian: but if not, hee is (as Christe sayde) false, for so John wrote in his Epistle of the Heretiques: sayde not, If any come vnto you, not hauyng the name of Christe, bid him God speede: but if any bryng not this doctrine. &c.

in his 9. booke mildly on the 7. of Math.

There be two offices of a Bishop, to learne the Scriptures of God, and by oft readdyng, to digeste the same, or els to teache the people, but let him teache those

cyril in his 9. booke vpo Leuiticus.



things which he hath learned of God, and  
not of his owne heart, or by mans under-  
standing: but those things which the holy  
Ghost teacheth.

Beda in the  
1. epistle of  
Peter, and 5  
chapter

If any man speake, let him speake as  
the wordes of God, fearyng lest he say, or  
commaunde any thing besides the will  
of god, or besides that which is manifestly  
commaunded in the holy Scriptures, and  
be sounde as a false witnesse of God, or a  
committer of Sacriledge, or a bringer in  
of any straunge thyng from the Lorders  
doctrine, or leaue out, or passe over any  
thing that pleaseeth God, seeing that Christ  
commaundeth the preachers of the truth  
concerning them whom they had taught,  
saying: Teache them to kepe all thinges  
that I haue commaunded you. Yea, even  
the same which he had commaunded, and  
none other: and he commaunded his  
preachers to commaunde their  
hearers to kepe, not  
some of these,  
but all.



of the Scriptures are sufficient to debate  
and deside all doubts and  
controversies, and his word



By worde is a Lanterne  
unto my fete: and a light  
unto my pathes. His strength his word  
unto Jacob: his statutes

psal. 119.  
105.

psal. 147  
20.

and ordinances unto Israel: and he  
hath not dealt so with every nation:  
neither haue they known his iudgements.

psal. 147  
20.

The worde of God most high is the  
fountaine of wisdom: and the euerla-  
sing comaundementes are an entraunce  
into her.

caitedo. 1. 6.

If thou be the sonne of God, comaunde  
that these stones be made bread.

Mat. 4. 3.

He answered and saide, It is written;  
Man shall not liue by bread onely; but  
by euerie worde that proceedeth out of the  
mouth of God.

4.  
Deut. 8. 3.

It is written againe, Thou shalt not  
tempt the Lorde thy God.

psal. 92. 11.

And saide Satan, for it is written; thou  
shalt worship the Lorde thy God, and him  
onely shalt thou serue.

10

Go ye and learne what this is, I will  
haue mercy, and not sacrifice: for I am not

Deu. 6. 13.  
and. 10. 10.  
Math. 9. 13  
Hosea. 6. 7.



## The poore mans Garden.

come to call the righteous, but sinners to repentance.

**Math. 12. 3.** Have ye not read what David did, when he was an hungered, and they that were with him?

**4.** How he entered into the house of God, and ate the shew bread, which was not lawfull for him to eat, &c.

**1. Sam. 21.**

**5.** Or have ye not read in the law, how on the Sabbath day, the Priest in the Temple, brake the Sabbath, & are blamelesse.

**Leuit. 8. 31.**

**Exo. 29. 33.**

As Ionas was three daies & three nightes

**Rum. 28. 9.** in the Whales bellie: so shall the sonne of

**Math. 12.** man be three daies and three nightes in the

**40.** heart of the earth.

**Jonas. 2. 8.**

O hypocrites, Esaias prophesied well of you, saying: This people draweth neare unto me with their mouth, and honoureth me with their lippes: but their heart is farre of from me.

**Math. 15. 7.**

**8.**

The wicked generation, & adulterous

seeketh a signe, & there shall no signe be ge-

**Esa. 29. 12.** uen it, but the signe of the Prophete Ionas.

**Mat. 16. 4.**

And concerning the resurrection of the

**Mat. 22. 31.** dead, Have ye not read what is spoken un-

to you of God, saying:

I am the God of Abraham, and the God

**32.** of Isaac, and the God of Iacob, God is not

**Deut. 3. 9.** the God of the dead, but of the living.

Maister

Maister, which is the great commaundement in the lawe? Iesus saide to him, Thou shalt loue the Lord thy God with all thine heart. &c. 36.  
Deut. 6. 5.  
37.

Then the Pharisees came & asked him, if it were lawfull for a man to put away his wife, and tempt him. Mark. 10. 2.

At the beginning of creation, God made them male and female.

For this cause shall man leaue his father and mother, & cleaue vnto his wife. 6.  
Gene. 1. 27  
7.

Ought not Christ to haue suffered these thinges, and to enter into his glory? Gene. 19. 4.

And he began at Moyses, and at all the Prophetes, and interpreted vnto them in all the scriptures, the thinges which were writtē of him. 27.

They haue Moyses and the Prophetes: let them heare them. Luk. 16. 29.

It is writtē, My house is the house of prayer, but ye haue made it a den of theues. Luk. 19. 46  
Iere. 7. 1.

Is it not writtē in your lawe? I saide ye are Goddes. Ioh. 10. 34.  
Psal. 82. 6.

But this is that, which was spoken by the Prophete Ioel. Actes. 2. 16.

And it shall be in the last daies, saith God, I will poure out of my spirite vpon all flesh, &c. Joel. 2. 28.

To him geue all the prophetes witnesse, Act. 10. 43.



## The poore mans Garden.

**Jer. 31. 34.** that through his name all that beleue  
**Mat. 7. 11.** in him, shall receiue remission of sinnes.

**Chap. 15. 9.** For mightily he confuted pulikely the  
**Mat. 18. 28.** Jewes with great behemencie: shewing  
by the scriptures, that Iesus was Christ.

**Rom. 3. 10.** As it is written: There is none righteous,  
**11.** no not one.

**Isa. 14. 2.** There is none that understandeth: there  
**Rom. 4. 3.** is none that seeketh God, &c.

**Gen. 15. 6.** For, what saith the scripture: Abraham  
**Rom. 9. 12.** beleued God: and it was counted to him  
for righteousness.

**Gen. 25. 23.** It was saide vnto her, the elder shall  
serue the yonger.

**13.** As it is written, I haue loued Jacob,  
**Mal. 1. 2.** and haue hated Esau.

**15.** For he saith to Moyses, I wil haue mercie  
**Exod. 33. 12.** on him, to whom I wil shewe mercie:  
and will haue compassion on him, on  
whom I will haue compassion.

**2 Cor. 10. 4** The weapons of our warfare are not  
earnall, but mightie through God, to cast  
downe holdes.

**5.** Casting downe the imaginations, and  
euery high thing that is eralted against  
the knowledge of God: and bringing into  
captiuitie euery thought, to the obedience  
of Christ.

**1. Cor. 11. 23** For, I haue receiued of the Lorde that  
which

which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night he was betrayed, tooke bread. &c.

The whole scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousnesse.

The worde of God is liuely, and mighty in operation, and sharper then any two edged sword, and entresh through, euery vnto the diuiding a sinder of the soule and the spirite, and of the ioyntes and the marie, and is a discerner of the thoughts and the intentes of the heart.

*The Doctors.*

**T**he very doctrine of heretiques compared with the Apostles doctrine, by the diuersitie and contrarietie that is betweene that, and the other, will soon pronounce sentence of it selfe, that neither Apostle nor Apostolique man, was author of it.

The holy Scriptures will easly be waie and confounde the guiles & thestes of heretiques.

Consider in what daunger they be that haue no care to reade the holy Scriptures, for by the same Scriptures onely, the iudgement of this triall must be allowed.

*The*

2 Tim. 3.16

Hebru. 4.

terullian  
of the pre  
scription of  
Heretiques.

In his boke  
of the trinitie.

Origene in  
his 16. boke  
and. 16. chap.  
to the Ro-  
maines.



## The poore mans Garden.

In his .8.  
Homily vp-  
on Ieremy.

We must needes call to witnesse the holy scriptures: for our iudgements and expositions without those witnesse, they carie no credite.

In his .29.  
Homily vp-  
on Math.

As what soeuer golde is without the Temple, is not sanctified, so what so euer sence is without the holy scripture, though vnto some it seeme wonderfull, yet it is not holy, because it is not contained in the sence of the scripture.

Athanasius  
to Serapion  
that the ho-  
ly Ghost is  
no creature.

Neuer make question hereof: but onely learne of the holy Scriptures. For, the onely proofes that ye shall there finde, are sufficient (to proue the Godhead of the holy ghost.)

Socrates in  
his first booke  
and .16. cap.  
Cyprian to  
Pompeius.

By opening and expounding the holy Scriptures, often times wee ouerthrowe them (that were the Arrian heretiques.)

If we returne to the head, and beginning of our Lordes tradition, errour of man must needes geue place.

Hilar. vpon  
the .63. psal.

This is the verie order of the Apostles doctrine in the Gospell, to preach God out of the lawe and the Prophetes.

In his .7.  
booke of  
the trinitie.

In matters touching God, there is no speach left vnto men, but onely the word of God. All other authorities bee short, and narrowe, and darcke, and trouble some.

The sword of Gods word is layed vp  
in the mountaines, that lift them selues  
against the knowledge of God.

All that euer wee speake, wee ought to  
prooue it by the Scriptures.

We must reade the scriptures with all  
diligence, & must be occupied in the lawe  
of the Lorde both daye and night: that  
we may become perfect exchaungers, and  
be able rightly to diserne what money is  
lawfull, and what is counterfet.

Thou that art a mainteiner of newe  
doctrine, whatsoeuer thou be, I praye thee  
spare thy Romaine cares, spare the faith  
that is commended by the Apostles mouth,  
why goest thou about now after foure  
hundred yeres, to teach vs that faith which  
before wee neuer knewe? Why bringest  
thou vs forth that thinges, that Peter and  
Paule neuer vttered? Cuermore vntill  
this day, the Christian worlde hath been  
without this doctrine.

Neither will I alledge the counsaile of  
Nice against thee: neither shal you alledge  
the counsaile of Arminum against mee.  
By the authozity of the Scriptures let vs  
weigh matter with matter: cause with  
cause: reason with reason.

Take away all those authozities, that  
either

Hier. vpon  
the 1. chap  
of Aggeus,  
vpon the  
98. psalm.

in his. 3.  
booke and. 5  
chap to the  
Ephesians

To Pam-  
machius.

Augustin in  
his. 3. booke  
and. 14. chap  
against Ma-  
ximus.

in the. 3.



## The poore mans Garden

chap. of his  
boke of the  
vniuersitie of the  
Church.

In his 1.  
boke & 22.  
chap. of re-  
mission of  
sinnes.

In his 2.  
boke & 29.  
chap. against  
Cresconius  
the Grama-  
rian.

In his 96.  
treatise vp-  
on Iohn.

In his boke  
of pastours  
the. 14. cap.

In his boke  
of nature &  
grace the  
61. Chap.

Vpon the. 93.  
Psalme.

either of vs alleadgeth against the other,  
saying such onely as he taken out of the  
heauenly canonical Scriptures. But per-  
haps some wyll aske me, Wherefore  
woulde ye haue all such other authorites  
put away? I aunswere, because I woulde  
haue the holy Church to be proued, not by  
the doctrines of men, but by the wordes of  
God.

Let vs yelde and consent to the holy  
Scriptures, which can neither deceaue  
nor be deceaued.

According to those bookes of the Scrip-  
tures, we iudge frankly of all other mat-  
teringes, whether they be of the faithfull,  
or of the vnfaithfull.

Whereas the Lorde him selfe hath  
spoken, who of vs can say, it is this or that,  
or if he dare say so, how can he proue it?

I require the voyce of the Shepheards  
reade me this matter out of the prophets  
reade me out of the Psalmes: reade it out  
of the Lawe: reade it out of the Gospell:  
reade it out of the Apostles.

I owe my consent without gain saying  
onely vnto the canonical Scriptures.

I may saie vnto you, and haue yll  
shall be no sure Stewarde: but a foolish  
fabler. Beholde, to saie without the  
Gospell.

Gospell, is to fable.

Yea, if they say that Christ hath appeared in the very true Church of God, yet beleue them not, for this is no worthy or sufficient knowledge of my godhead. By this he sheweth that out of the very true Churches, oftentimes come forth deceauers. Therefore we may not beleue, nor not them, vnlesse they speake and do such things as are agreeable to the Scriptures.

I beseech you all, weigh not what this man, or that man thinketh: but touching all these things, search the Scriptures.

Whosoener bleseth not the holy Scriptures, but commeth in another way that is not lawfull, he is not the Shepheard of the flocke, he is the theefe.

The Euangelist and Apostles writings, and the sayinges of the olde Prophetes do clearly instruct vs, what iudgement we ought to haue of the meanyng and wyll of God.

Therefore, laying aside all contentions, out of those heauenly Oracles let vs seeke for the assaylyng of our questions.

Let vs take the resolution of our questions out of the wordes of the holy ghost, in our disputations of godly matters, we haue laide before vs, the doctrine of the Gos-

as Jordan  
Christ in the  
vnperfect  
vvorke the  
49. Hom.

in iudgement  
in his. 3. Ho-  
mily vpon  
the 2. to the  
Cor.

In his. 58.  
Hom. vpon  
Iohn.

Theodoret.  
in his. 1.  
boke and. 7.  
Chap.

Tripertite  
historie. 2.  
boke and. 5.  
chap.



## The poore mans Garden.

### Gospell.

Ambrose to  
Gratianus  
the empe-  
rour in. r.  
booke. 7.  
chapirer.

Let our iudgement stande apart: and  
let vs aske Saint Paul the question.

We reioyce together, eche of vs  
others behalfe, so the sayth both of our  
Churches, and also of yours, is agreeable  
both vnto the heauenlye inspired Scrip-  
tures, and also to the tradition and expre-  
ssion of our fathers.

Eusgrius in  
his. 3. booke  
2nd. 18. chap

We know that these godly fathers con-  
cluded this matter, by such wordes as the  
Euangelistes and Apostles have uttered  
of our Lorde. ¶ Cap. 13.

*¶ The Church is knowen by the  
wordde of God.*

Math. 7. 24



Who so euer heareth of me  
these wordes, and doth the  
same, I wyll liken him to a  
wise man, which hath build-  
ed his house on a Rocke.

Math. 16.

Whom do men say, that I the sonne of  
man am?

14.

And they sayde, Some say, John Bap-  
tist, and some Elias, others Ieremias, or  
one of the Prophetes.

15.

He saide vnto them, But whom do ye  
say that I am?

16.

Then Simon Peter answered & saide,  
Thou art Christ the son of the living God.

I say

I say also to thee, Thou art Peter, and 17.  
upon this Rocke I will build my Church,  
& the gates of Hell shall not overcome it.

To whom shall we go: thou hast the John.6.68  
wordes of eternall life.

He that is of God, heareth Gods wordes: Joh.8.47  
ye therefore heare them not, bicause ye  
are not of God.

My Sheepe heare my voyce, and I Joh.10.27.  
know them, and they followe me.

Search the Scriptures: for in them Joh.5.39.  
ye thinke to haue eternall life, and they  
are they which testifie of me.

And they continued in the Apostles doc-  
trine, and felowship, & breaking of bread, Act.2.48.  
and prayers.

Faith is by hearing, and hearing by the Rom.10.17  
worde of God.

Other foundation can no man lay, then 1. Cor.3.11.  
that which is layde, which is Iesus Christ.

And if any man build on this foundation, 12.  
Golde, Siluer, or precious stones, Tim-  
ber, Haye, or Stubble.

Every mans worke shall be made ma- 13.  
nifest: for the day shall declare it, because  
it shall be reuealed by the fire: and the fire  
shall trie every mans worke, of what sort  
it is.

Husbands loue wives, even as Ephe.5.25.  
Christ



## The poore mans Garden.

Chyriste loued the Church, and gaue hys  
selfe for it.

26. That he might sanctifie it, and cleanse  
by the washing of water through y word.

Tim. 3. 13.

If I tarie long, thou maiest knowe  
how thou oughtest to behaue thy selfe  
the house of God, which is the Pillar  
grounde of trueth.

¶ The Doctors.

Ireneus in  
his. 3. boke  
and. 11. cap.

**T**he Pillar and Buttersse of  
the Church, is the Gospel and the  
Wryte of life.

In his. 3.  
boke and. 2.  
chap.

Heretikes when they be re-  
proued by the scriptures, they fall to the  
accusing of the scriptures, as though  
they were not wel and perfect, or want  
authoritie, or were doubtfully uttered:  
that they that knowe not the tradition  
were neuer able by the scriptures to find  
out the truth.

August. in  
his boke of  
the vnite of  
the church  
3. chap.

In the. 16.  
chap. of the  
same boke.

There be certaine bookes of our Lo-  
rd vnto the authoritie whereof eche part  
agreeth, there let vs seeke for the Church  
thereby let vs try & examine our matters.

I will, ye shew me the holy Church,  
the decrees of men: but the worde of God.

Whether they haue the Church, or  
let them shewe by the canonical bookes  
the holy Scriptures, we must knowe the  
Church.

Church of Christ, even like as we knowe  
Christ, which is the head of the Church, in  
the holy canonickall Scriptures.

The question or doubt is, where the  
Church shoulde be, what then shall we do:  
whether shall we seeke the Church in our  
owne wordes, or in the wordes of her head,  
which is our Lorde Jesus Christ: In my  
iudgement, we ought rather to seeke the  
Church in his wordes: for that he is the  
head, and best knoweth his owne body.

Let us not heare these wordes: this say  
I the sayest thou: but these wordes let us  
heare. Thus saith the Lorde: There let  
us seeke the Church: there let us discusse  
our cause.

Whether of us be Schismatikes, we  
may aske you not me, I will not aske  
you, but Christ be asked: that he may  
seke his owne Church.

The holy scriptures sheweth the Church,  
without any doubtfulness.

When you shall see the abomination of  
desolation stand in the holy place, that is,  
when you shall see vngodly heresie (which  
is the armie of Antichrist) stande in the  
holy places of the Church, in that time let  
them which are in iurie, fire vnto the  
wylles, that is, let them that be in chasten-

In the .2.  
chap. of the  
same booke

In the .3. cap.  
of the same  
booke.

In his .2.  
booke & .85.  
chap. against  
the letters  
of Petilian.

In his .1. bok  
and .32. cap.  
against  
Cresconius  
the Gram-  
marian.

Chrysost.  
in his .49  
homi. of  
the vnper-  
fect vvorke  
vbon Mach.



## The poore mans Garden.

Home, resort unto the Scriptures.

For like as the true Jewe is a Christi-  
an (as the Apostle saith, he is not a Jew  
which is outward, &c.) In like manner, the  
very Jewry is Christianitie, the Bible  
are the Scriptures of the Apostles and  
Prophets.

And why doeth he commaund al christi-  
ans at that time to resorte to the Scrip-  
tures? For in this time, sence hereticke  
preuailed in the Church, there can be no  
ther prooue of true christianity, neither  
there be any other refuge for Christi-  
men (willing to knowe the trueth of  
right faith) but onely vnto the holy Scrip-  
tures. Before time, it was shewed by  
all other meanes, which was the  
Church of Christ, & which Gentilitie:  
nowe there is no other way to knowe  
And why? For all those thinges which  
pertaine to Christ his doeds, haue the Here-  
ques in their Schollines: likewise the  
Scriptures: likewise the Scriptures of  
likewise Bishoppes, and other  
Clerkes: and likewise Baptisme, and  
Sacrament of thankesgiuing, and (to  
clude) Christ him selfe.

Therefore, he that will know what  
the true church of Christ, in this so gre

confusion of thinges, being so like, howe shall he knowe it, but onely by the scriptures?

It was also knowen which was the true Church of Christ, by their maners, when the conuersation of Christian men (either of all, or many) was holy, which was not among the heathen.

But now, Christian men are become like, or worse then the Gentiles or Heretiques: yea, and there is more continencie found amongst them, then among Christians.

Therefore, he that will knowe which is the true Church of Christ, whereby shall he knowe it, but onely by the Scriptures.

The Lorde therefore knowing that so great a confusion of thinges should come in the latter time, commaundeth that Christian men, that be willing to knowe the right faith, shoulde see to none other thinges, but onely to the Scriptures: for if they loke vpon any other thing but onely the Scriptures: they will be offended and perish, not perceiuing which is the true Church: And so to fall into the abomination of desolation, which standeth in the holy places of the Church.



¶ Cap. 14.

¶ What credite Doctours and Counsell  
are of them selues, without the  
worde of God.

Deut. 13. 1.



If there arise among you a  
Prophete, or a dreamer of  
dreames (and geue thee a  
signe or wonder,

2. And the signe and wonder  
whiche hee hath tolde thee come to passe)  
saying, Let vs go after other gods, which  
thou hast not knowen, & let vs serue them.
3. Thou shalt not hearken vnto the wordes  
of the prophete, or vnto the dreamer of  
dreames.

Jerem. 23.

16. Heare not the wordes of the prophetes  
that prophecie vnto you, and teache you  
vanitie: they speake the vision of their  
owne heart, and not out of the mouth of  
the Lorde.

18.

Let him speake my wordes faithfully:  
what is Chaffe to the Wheat, saith the  
Lorde?

Ezech. 13. 2.

Say thou vnto them that prophecie out  
of their heartes, heare the worde of the  
Lorde.

3.

Who vnto the folliche prophetes, that  
followe their owne spirit, and haue seene  
nothyng.

Who

Whosoever therefore shall breake one of Math. 5.19  
these least commaundementes, and teach  
men so, he shall be called the least in the  
kingdome of heauen.

In vaine they worship mee, teaching Math. 15.9  
for doctrines, mens preceptes.

Nowe this I say, that euery one of you i. Cor. 1.12.  
saith, I am Paules, I am Apollos, and  
I am Cephas, and I am Christes.

Is Christ deuided? Was Paule cruci- 13  
fied for you? Either were ye baptized in  
the name of Paul.

Let no man reioyce in men.

i. Cor. 3.21.

Who is Paule then? And who is A-  
pollos? but the ministers by whom ye be-  
lieued, and as the Lorde gaue to euery  
man.

i. Cor. 3.5.

I haue planted, Apollos watred: but  
God gaue the encrease.

6.

So then, neither is hee that plainteth,  
any thing, neither he that watereth: but  
God gaue the encrease.

7.

I beseeche you brethren, marke them  
diligently which cause diuision and offen-  
ces, contrary to the doctrine whiche ye  
haue learned, auoyde them.

Rom. 16.7

Though that we, or an Angel from hea-  
uen, preach vnto you otherwise then that  
which wee haue preached vnto you, let

Gal. 1.8.



## The poore mans Garden.

him be accursed.

Dearely beloued, belæue not euery spirite, but trie the spirites whether they are of God: for many false pꝛophetes are gone out into the woꝛlde.

2. Joh .1.9.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

30.

He that continueth in the doctrine of Christ, he hath both the father & the sonne, if there come any vnto you and bzing not this doctrine, receiue him not to house, neither bid him God speede.

11.

For he that biddeth him God speede, is partaker of his euill deedes.

James.2.1.

My brethren, haue not the faith of our glorious Lordc Iesus Christ, in respect of persons.

2.

For if there come into your company a man with a golde Ring, and in goodly apparell, and there come in also a poore man in vile rayment.

And ye haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there: or sit here vnder my foteesteale.

4.

Are ye not partiall in your selues, and are become iudges of euill thoughtes?

*The Doctours*

**A**mong you, the right of **GOD** is weighed by the iudgement of men. *Tertullian in Apologie.*  
 It is not lawfull for vs to flatter our selues, with any thing of our iudgement & discretion, nor to chuse that which any man hath brought in of his own head, we haue the paterne of the apostles for vs, which tooke nothing to bring in after their owne pleasure, but faithfully assigned to the Nations, the doctrine that they had receiued of Christ. *His prescription against the heretiques.*

Whosoever speaketh any thing more then is written, although he bee worthy credite, although he fast, although he keepe his virginity, although he do miracles, although he prophesie, yet let him seeme to bee a Wolfe in the flocke of Sheepe. *Ignatius in his epist. to Hierome.*

After the Apostles of Christ, notwithstanding some man be holy, notwithstanding he be eloquent, yet he wanteth authority. *Hier. vpon the 86. psal.*

I thinke that the auncient father Origen, in respecte of his learning, may bee read some times, as Tertullian, Nouatus, Arnobius, Appollinarius, and sundrie other ecclesiastical writers, as wel Grekes as Latines: that in them wee may take the good, and flee the contrary. *In his second tome to tranquillinus.*



## The poore mans Garden.

In his second  
Tome a-  
gainst Ioui-  
nian.

Basilus  
magnus in a  
certain ser-  
mon that he  
made to the  
young men.

Ambr. in his  
booke of the  
incarnation  
of our lorde  
the. 3. chap.

August. in  
his. 2. booke  
of onely  
Baptisme.  
In his. 198.  
Epist. unto  
Fortunatia-  
nus.

Truely, whersoener I expound not the  
Scriptures, but freely speake of my owne  
selfe: let any man that list reprove me.

We must be partakers of other mens  
sayings, wholly after the maner of the  
Bees: for they flie not alike to all flowers;  
nor where they sit, they crophe them  
quite away: But snatching so much as  
shall suffice for their home making, take  
their leaue of the rest: even so we, if we  
be wise, hauing got of other so much as is  
sounde, and agreeable to trueth, will leape  
ouer the rest.

I woulde not ye should beleene vs: but  
reade the scriptures: I say not of my selfe,  
in the beginning was the worde: but I  
heare it, (I make it not) but I reade it.

We may argue, and doubt of the wri-  
tinges of any Bilshop, whosoener hee be:  
But we may not so do of y<sup>e</sup> holy scripture.

We receiue not the disputations or  
writings of any men, be they neuer so  
catholique, or praise worthy, as we receiue  
the canonicall scriptures: But that, sauing  
the reuerence due vnto them, we may  
well reprove or refuse some thinges in  
their writings, if it happen we finde they  
haue otherwise thought, then the trueth  
may beare them. Such am I in the wri-  
tinges

things of others: and such would I wishe  
others to be in mine.

I recken not, my beeth<sup>r</sup>, that ye would  
haue vs so to reade your bookes, as if they  
were w<sup>r</sup>itten by the Apostles, or Pro-  
phetes.

In his. 19. E-  
pistle to  
Hierom.

Other w<sup>r</sup>iters or Fathers I reade in  
this sort, that bee their learning or holi-  
nesse neuer so great, I will not thinke it  
true, because they thought so: but bicause  
they are able to perswade me so, either by  
other canonically w<sup>r</sup>iters, or els by some  
like reason.

Heare this the Lord saith: heare not this  
Donat<sup>o</sup> saith, Rogat<sup>o</sup> saith, Vincenti<sup>o</sup> saith,  
Hilarius saith, Ambrose saith, Augustine  
saith, but hearken to this the Lorde saith.

In his. 48. E-  
pistle.

In steede of all these learned Fathers,  
or rather aboue them all, Paule the Apost-  
le commeth to my minde, to him I runne  
to him I appeale, from all manner w<sup>r</sup>it-  
ters that thinke otherwise.

In his. 19.  
epistle.

The Judges or Doctours of the Church,  
as beeing men, are often deceiued.

In his. 2.  
boke and  
21. chap. a-  
gainst Cres-  
conius.

The verve generall counsels are often  
corrected, the former by the later, as of-  
ten as by tryall and experience the thing  
is opened that befoze was shut.

In his. 2.  
boke and. 3.  
chap. against  
the Dona-  
tistes.

This kinde of w<sup>r</sup>itings must be read,

In his. 11.

not



## The poore mans Garden.

booke and. 5  
cap. against  
Iraustus.

In the. 10.  
chap. of his  
boke of the  
vnitie of the  
church.

In the. 3.  
boke and. 6.  
cap. against  
the letters  
of Petilian

vpō the. 103  
psalme.

not with necessitie to beleue eche thyng,  
but with liberty to iudge eche thing.

We may not consent vnto the Bishops,  
notwithstanding they bee catholique, if  
they iudge contrary to the holy Canonical  
Scriptures.

Whether it be of Christ, or of his church,  
or of any thing els whatsoever parteining  
either to our life, or to our faith, I wil not  
say, if I my self, but if an angel from heauen  
shall teache vs otherwise then wee haue  
receiued in the bookes of the Lawe, and in  
the Gospell, holde him accursed.

They shall bring forth thy voice from  
the middes of stones. If that I shoulde  
say now vnto you, beleue mee, for  
Tully sayde this, Plato saide this, Pitha-  
goras sayde this: which of you woulde  
not mocke mee? For I shall bee a birde  
whiche bringeth not forth my voyce  
from the stone, what ought every one of  
you say vnto mee: if any man bring any  
glad tidings besides that which ye haue  
receiued, accursed be he. Wherefore speake  
ye to mee of Tully, Plato, and Virgil?  
Thou hast before thee the stones of the  
mountaines, bring forth the voyce out  
from the middes of the stones, for Christ  
was the stone.

Wee

We offer no wrong to S. Ciprian, when we scuer any his letters or writings from the Canonical authoritie of the holy Scriptures.

In his. 2.  
booke and  
29. chap.  
against cress-  
conius the  
Gramarian.  
In his pro-  
heme of his  
3. booke of  
the trinitie.

We not bounde vnto my writings, as vnto the canonical scriptures: But when thou shalt find in the scriptures that which thou didst not beleue, beleue it without any doubting or delay: but when thou findest that in my writings, which thou didst not knowe certainly befoze, except thou shalt certainly vnderstand it, do not stiffely affirme it.

In his. 7. e-  
pistle.

There is extant with vs the authoritie of holy Scripture, from the which our minde ought not to swarue, nor leauing the substantiall groundes of Gods worde, run headlong on the perils of our owne surmises, where we haue neither sence of body to rule vs, nor apparant reasons of trueneth to direct vs.

In his. 3.  
booke and  
11. chap. of  
the trinitie.

It had been great folly for Saint Paul, hauing receiued his doctrine from God himselte: after wardes to conferre therof with men.

chrisostom.  
vpon the. 1.  
chap. to the  
Galath.

I beseech you all weigh not what this man, or that man thinketh: but touching all these thinges, search the Scriptures.

In his. 3.  
Hom. vpon  
the. 2. to the  
corinthi.

We may not beleue Paul him selte,

if



## The poore mans Garden.

In his. 2.  
hom. vpon  
the 2. epistle  
to Timothi.

Clemens  
Alexandri-  
nus in his o-  
ratio to the  
people.

Thomas of  
Aquine in  
quodlibet. 9  
and last ar-  
ticle.

Abbas pa-  
normitane,  
de electio  
cap. signifi-  
casti.

Gerson.

Picus My-  
randula, in  
the questio  
vwhether  
the Pope be  
aboue the  
Counsell.

Abbas Ves-

if hee speake anie thing of his owne, or of  
worldly reasons: But we must beleue  
the Apostle, bearing about Christ spea-  
king within him.

For as much as the word it self, is come  
to vs from heauen, we may not now any  
more seeke vnto the doctrine of man.

We are not bound vpon the necessitie  
of saluation, to beleue not onely the Doc-  
tors of the church, as Hierome, or Augus-  
tine: but also, neither the Church it selfe.

We ought to geue more credite to one  
priuate lay man, then to the whole coun-  
sel, and to the Pope, if he bring better auc-  
thoritie and more reason.

We ought rather beleue the saying of  
any teacher, armed with the Canonick  
Scriptures, then the Popes determinati-  
on. More credite is to bee geuen to a man  
that is singularly learned in the scriptures  
bringing forth catholique authoritie, then  
to the generall counsels.

May, wee ought to beleue a simple  
plaine Husbandman, or a childe, or an olde  
woman, rather then the Pope, and a thou-  
sande Bishops, if the Pope and the Bi-  
shops speake against the Gospell, and the  
others with the Gospell.

Pope Pius the second saith, we are bound  
to

to withstande any man to the face, be it Peter, be it Paul, if he walke not to the trueth of the Gospell, pergenfis. pagina.443.

¶ Cap. 15.

*Faith onely iustifieth.*



Abraham beleueed the Lord, and he counted that to him for righteousness. Gene.15.6.

The iust shall liue by his faith. Habac.2.4.

Jesus turned him about, and seeing her, did say, Daughter be of good comfort, thy faith hath made thee whole. Math.9.22.

Be not afraide, beleue onely. Mark.5.36.

And he saide to the woman, Thy faith hath saued thee, go in peace. Luke.7.50.

To him geue all the prophets witnesse, that through his name, all that beleue in him, shall receaue remission of sinnes. Ad.10.43.

And put no difference betwene vs and them, after that by faith he had purified their heartes. Ad.15.9.

There is no difference: for all haue sinned, and are depriued of the glory of God. Rom.3.23.

And are iustified freely by his grace, through the redemption that is in Christ Jesus. Rom.3.24.

Therefore we conclude that a man is iustified



## The poore mans Garden.

iustified by faith, without the workes of the Lawe.

**Chap. 4. 5.** But to him that worketh not, but beleeueth in him that iustificth the vngodly, his faith is counted for righteousness.

**Chap. 5. 1.** We being iustified by faith, we haue peace toward God through Iesus Christ.

**Gal. 2. 16.** Knowe that a man is not iustified by the workes of the lawe, but by the faith of Iesus Christ: euen we, I say, haue beleeued in Iesus Christe, that we might be iustified by the faith of Iesus Christ, and not by the workes of the law, because that by the workes of the law, no fleshe shalbe iustified.

**21.** If righteousness be by the lawe, then Christ dyed without a cause.

**Chap 3. 11.** And that no man is iustified by the law, in the sight of God, it is euident: for the iust shall liue by faith.

**22.** The Scripture hath included all vnder sinne, that the promise by the faith of Iesus Christ, shoulde be geuen to them that beleeue.

**Chap. 5. 6.** For in Iesus Christ neither circumcision auayleth any thing, neither uncircumcision, but faith, which worketh by loue.

**Eph. 2. 2. 8.** By grace, are ye saued through faith, that not of your selues: it is y gift of God.

The Doctors

**P**aul by these wordes: VVe suppose therefore that man is iustified by faith without the workes of the lawe, affirmeth that the iustificatio: *sola fide*, of faith onely, is sufficient, so that any man beleeuing onely, can be iustified, although no manner of worke hath been fulfilled or done by him. And if wee require an example, who was iustified (*sola fide*) by faith onely without workes, I suppose that the same thiefe both iustice, who when he was crucified with Christ, did cry vnto him from the crosse: Lord Iesus, remember me when thou comest into thy kingdome. Neither any other good worke of his is described or set forth vnto vs in the Gospels. But this thiefe (*sola fide*) this faith onely. Iesus saide vnto him: Verily I say vnto thee, This day thou shalt be with me in Paradise.

This thiefe then was iustified by faith without the workes of the lawe. For the worde did not vpon this require what hee had wrought before, neither did hee loke what worke he should do after he did beleue, but being ready to enter into Paradise, hee took him for his waiting man.

Origine in his 3. booke and 3. chap. to the Roma.

in villia the 9. canon vpon the 8. of mat.

in his 8. family of humilitie.

Ambr. vpon the Roma. Cap. 4.



## The poore mans Garden

beeing iustified by that confession onely.

Hefichius  
in his .4.  
booke & 14.  
chap. vpon  
Leuiticus.  
Hierome  
vpon the .10.  
chap. to the  
Romaines.

The grace of God is geuen onely of  
mercie and fauour: and is embraced and  
receaued (*sola fide*) by onely faith.

Then not knowing that God iustifieth  
(*sola fide*) by faith onely, and suppose them  
selues to be iust by the workes of the law  
which they neuer obserued, they would  
not submit them selues vnto the remission  
of sinnes, lest they should seeme to haue  
been iustified.

willary in  
the .9. canon  
vpon the .8.  
of math.

It moueth the scribes that sinne may  
be forgotten by man, for then did onely he  
holde man in Christ Iesu, and that to be  
forgotten of him, which the Law could  
not release (*fides enim sola iustificat*).  
Faith onely iustifieth.

Basile in his  
homily of  
humility.

That at length is a perfect and sound  
reioysing in God, when a man doth not  
bragge or boast of his owne righteous-  
nesse, he is iustified (*sola fide*) by faith onely  
in Christ.

Ambr. vpon  
the Rom.  
Cap. 4.

They were iustified freely, for they  
working nothing, nor making any recom-  
pence, they were iustified (*sola fide*) by  
faith onely by the gift of God.

He saith that it was decreed of God that  
the Lawe, beeing at an ende, the grace of  
god should require (*sola fide*) faith alone.

faith only unto salvation. Amen.

¶ We doth strengthen of fence this, by the  
example of the Prophet, he saith that the  
right man hath blessedfullnesse: of that  
blessedfullnesse pertaines and belongeth to  
the man, vnto who God imputeth righte-  
ousnesse without works: he calleth them  
blessed vnto whom God had made this be-  
cause, that without labour, and without a-  
ny oblation, they should (sola fide) by  
his onely be iustified before God. and 311

**(Sola fide) faith only is laide as appoint-  
ment into saluation.**

It is meete that man attaine saluation  
only in the name of the Lorde the Crea-  
tor, namely by faith, bee use (*sola fides po-  
test ad salutem*) that faith onely is the  
meane to saluation, All new Moones, Sab-  
bathes, Circumcision, difference of meates,  
clothing of Beastes set apart.

Because Sinne began to be encreased  
by the craft of the aduersary, that man  
though the restraint myght bee founde  
more guiltie, God his mercifull goodnesse  
remies carefull for man, that, that which  
without lawe was transgressed, might in  
lawe be blotted out, decreed this. *Panne-*  
*lye (ut solam fidem poneret)* to appoint faith  
onely to be the meane, whereby he would

In the 9th  
chapt. of  
the Rom.

**Ambrosio**  
on the 4 to  
the Rom.

Vpon the 11<sup>th</sup>  
to the Re-



18 The poore mans Garden.

extinguish the sinne of all men, that seeing  
no hope was left to any man in the Law,  
they might by the mercy of God be saved.

Vpon the. 1.  
Cor. 1. chap.

In Christe Iesu is grace geuen, as  
much as this, with GOD is decreed  
that who so belaueth in Christ, is saved  
(*sola fide*) by faith onely without worke,  
receiving freely forgiveness of sinnes.

August. in  
the 83. ques-  
tions, ques-  
tion. 76.  
Glossa ordi-  
naria. the Rom.

Abraham was justified by faith with-  
out worke, it is to be understoode  
the worke that did go before. For he was  
not righteous through the worke which  
hee had done before, (*sola fide*) but by  
faith onely.

Christe  
his. 7. Ho-  
mily vpon  
the Rom.

He sheweth the vertue and power of  
God, howe that he did not onely save  
also iustifie, using no worke vnto it,  
requiring (*fidem tantum*) faith onely.

In his hom.  
vpon the. 3  
chap to the  
Galatians  
christost. vp-  
on the. 4.  
chap. to the  
Rom the. 8.  
Sermon.

They saide, who so stateth him selfe  
(*sola fide*) by faith onely, is accursed: contra-  
rywise saint Paul proueth, who so stateth  
him selfe (*sola fide*) by faith only, is blessed.

That a man destitute of worke, should  
be iustified by faith. That peraduenture  
may seeme to be well: but that a man  
iustified with vertue and good worke,  
should neuerthelesse by them not be iusti-  
fied (*sola fide*) but by faith onely, trust  
this is wonderfull.

Who coulde hardly beleue that ene-  
 mies, that sinners, that such as were not  
 justified in the Law, nor by workes, that  
 they by and by haue (*ex fide sola*) by faith  
 onely obtained the chiefe merit. It seemed  
 to some an incredible thing, that a  
 man which had spent all his former life  
 vainely, and disorderly, hauing passed the  
 same in wicked workes, that afterwards  
 he should be said to be saued (*sola fides*) by  
 faith onely.

Faith is to be alleged before workes:  
 I can not proue him to haue been aloue  
 which worketh the workes of righteous-  
 nesse without faith: but I can shewe the  
 faithful without workes to haue both been  
 saved, and attained the kingdome of heaue.  
 Adam had life without faith, but  
 hee by disobedience lost it, and hee by the  
 mercifull god is justified. And say not  
 unto me here that he wanted time wherein  
 to liue righteously, & do good workes. I will  
 not contend therabout, but this one thing  
 I affirme (*quod sola fides per se saluum fece-  
 rit*) that faith onely alone did saue him.  
 Not by any workes of ours, but (*per so-  
 lam fidem*) by onely faith we haue gotten  
 those most precious things.  
 (*Sola fides*) onely faith purifieth the  
 hearts,

in his. 4.

Hom. vpon

the. 1. to

Tim. 1. chap

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

1. ad cor. 1.

in his ser.

of faith and

the Law.

Theodore-  
 tus in his. 7.  
 booke of the  
 nature of  
 man.  
 Erasm. vpon  
 the 3. of Ioh.



## The poore mans Garden.

hearts and maketh them meete to receiue  
the secretes & priuities of heavenly  
lofophie.

Theophi-  
lacte vpon  
the .3. chap.  
to the Gala.

Bernard vpon  
the can-  
ticles, in the  
22. sermon.  
Lyra vpon  
the 3. to the  
Galath.

Because no man is iustified by the lawe  
Now he doeth plainly shewe that (*fides  
ipsam, uel solam*) faith it selfe, yea, ene alone  
hath power to iustifie.

Hee that is iustified (*per solam fidem*) by  
faith onely, shall haue peace with God.

The righteous shall liue by faith,  
which it appeareth that righteousness  
(*ex sola fide*) by faith onely.

¶ Cap. 16.

¶ Against mens merites and  
righteousnesse.

Deut. 9. 4.



Art thou in thy heart  
ter that the Lorde thy  
hath cast theym out befor  
thee) saying, for my right-  
ousnesse the Lorde  
brought mee in: to possesse this lande.

For thou enterest not to inherite the  
lande for thy righteousness, or for thy  
right heart: but for the wickednesse  
those nations; the Lord thy God doth  
cast them out befor thee. &c.

Job 9. 3.

If he would dispute with him, he could  
not answer him one thing of a thousand.

If I would iustifie my selfe, mine own  
mouth shall condemne mee: if I would be  
pious, he shall iudge me wicked.

We haue all been as an vnclean thing,  
and all our righteousnesse is as filthy  
rags. *Isay. 64. 6*

Likewise ye, when ye haue done all  
these thinges which are commaunded you,  
ye are vnprofitable seruautes: we  
haue done that which was our duty to do. *Luke. 17.*

There is none righteous: no not one. *Rom. 3. 10.*

There is none that doth good: no not  
one. *12.*

By the woorkes of the lawe, shall no  
flesh be iustified in his sight. *26.*

If Abraham were iustified by woorkes,  
he hath wherein to reioyce: but not with  
God.

The wages of sinne is death: but the  
gift of God is eternall life through Iesus  
Christ our Lord. *Rom. 6. 23.*

Euē so then at this present time, is  
there a remnaunt through the election of  
Grace. *Rom. 11. 5.*

And if it be of grace, it is now no more  
of woorkes, or els were grace no more  
grace: but if it be of woorkes, it is no more  
grace: or els were worke no more worke.

Who hath geue to him first, and he shal



## The poore mans Garden.

be recompensed?

36. For of him, and through him, and for him are all thinges, to him be glory for ever, Amen.

1. Cor. 4. 4. I knowe nothing by my selfe, yet I am not thereby iustified: but he that iudgeth mee is the Lorde.

7. Who separateth thee? And what hast thou, that thou hast not receiued: if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

Eph. 2. 8. By grace are ye saued through faith, & that not of your selues: it is the gift of god, not of woorkes, lest any man should boast himselfe.

2. Tim. 1. 9. Who hath saued vs, and called vs with an holy calling, not according to our woorkes: but according to his own purpose and grace, which was geue to vs through Iesus Christ, before the world was.

Titus. 3. 5. Not by the woorkes of righteousness which we had done: but according to his mercy, he saued vs by the washing of the new birth, & the renewing of the holy ghost.

7. That we being iustified by his grace, should be made heires according to the hope of eternall life.

Gal. 3. 143. (Enter not into iudgement with the seruant: for in thy sight shall none be iustified.)

liue

meth bee iustified.)  
 Herein is loue, not that wee loued God:  
 but that he loued vs, and sent his sonne to  
 be a reconciliation for our sinnes.  
 We loue him, because he loued vs first.  
 I will geue to him that is a thirst, of the  
 well of the water of life freely.

1. Joh. 4. 10

19.

Reuel. 21. 6

*The Doctors.*

scarcely beleene that there can  
 be any worke, that may of duetie re-  
 quire a rewarde.

Origene in

his. 4. boke.

and 4. chap.

to his. 8.

treasise vpo

Math.

Say ye that ye bee vnprofitable ser-  
 uantes. For notwithstanding wee haue  
 done al things that are commaunded, yet  
 haue wee done no good thing, for if our do-  
 ings were good in deede, then were wee  
 not vnprofitable: But any good deede of  
 ours is called good, not rightly, or duely,  
 but by abuse of speache.

As it can not be vnderstanded that we  
 be, that which we now be, for the hyze of  
 our owne worke: but that we be is eu-  
 dently the gift of God, and the fauour of  
 the Creator, which woulde haue vs to bee,  
 even so, although we may receaue the in-  
 heritance of the promise of God, it com-  
 meth of the fauour of God, not being the  
 hyze of any duetie or worke.

Origene

vpon the 4.

to the Rom.



## The poore mans Garden.

In his. 9.  
boke and  
12. chap. vpo  
the Rom.

For as much as al men are shut vp and  
closed vnder sinne, nowe the saluation of  
man standeth not in mans merits: but in  
Gods mercies.

asil vpon  
the 32. psal.

He that trusteth not to his owne deedes:  
no: hopeth to be iustified by his workes,  
hath the onely hope of his saluation in the  
mercies of God.

Vpon the  
31. psal.

No man can bee sounde pure and clean  
from all filth, no though he bee but one day  
olde.

In his booke  
of humility.

This is our full and perfect reioysing in  
God, when wee acknowledge that we are  
voide of any our owne righteousness, and  
are iustified by onely faith in Christ.

Hilary vpon  
the. 118.  
psalm.

If we fast once, we thinke we haue sa-  
tisfied: if out of the Barnes of our household  
store, we geue somewhat to the poore, we  
beleue we haue fulfilled the measure of  
righteousnesse. But the Prophete hopeth  
all of God: and trusteth all of his mercie.

Hier. vpon  
the 64. chap.  
of Esay.  
Vpon the. 3.  
chap to the  
Ephesians.

If we beholde our owne merites, we  
must be driuen to desperation.

In Christ Iesu our Lorde, in whom  
we haue boldnesse and libertie to come  
and trust, and affiaunce by the faith of  
him: not through our righteousness, but  
through him, in whose name our sinnes  
be forgiven.

Our

Our righteousnesse doth not consist of our merites : but of the grace and mercie of God.

Hier. in his 1. booke against the Pelagians.

Did not he geue, that thou mightest fight a good fight : If he himselfe did not geue, what was it, that thou sayest in a nother place : I laboured moze then al they,

Aug. in his 30. booke of Homilies, 14. Hom.

yet not I, but the grace of God within mee: Beholde, thou sayest, I haue ended my course. Did not he also geue vnto thee that thou shouldest finish thy course? If he gaue not vnto thee that thou shouldest finish thy course, what is it, that thou saiest in a nother place: It lieth not in the willer, nor in the runner, but in God that sheweth mercie: I haue kepte the faith: I acknowledge and allow it, I confesse and graunt, that thou hast kept the faith. But except the Lorde doth keepe the Citie he watcheth in vaine that doth keepe it. Pardon mee, O Apostle, I knowe nothing of thine owne, but euyl. Pardon vs, O Apostle, we say so, because thou hast taught vs. Therefore when he crowneth thy merites, he crowneth nothing but his owne giftes.

Aug. in his booke of the spirite and the letter.

By grace wee are freely iustified, that is, without any merites of ours going before, or els grace is no grace.

Wile cap. 18.



## The poore mans Garden.

In the same  
booke and. 13.  
chapter.

vpo the. 31.  
Psalm.

vpon the  
same psalm.  
the. 2. expo-  
sition.

vpo the 142.  
Psalm.

In his 46.  
Epistle.

We gather that man is not iustified by preceptes of good life, but by faith of Iesus Christ: that is, not through the lawe of woorkes, but by the lawe of faith: not by the letter, but by the Spirite: not by merites of woorkes, but through free fauour or grace.

We are iustified by no former merites of ours, but by the mercie of the Lorde our God preuenting vs.

And reioyce namely in the Lorde. Wherefore: because now ye be righteous. What meanes be ye righteous? Not by your merites, but by his grace.

Lorde thou shalt quicken mee for name sake: marke diligently the commendation of that grace whereby ye are freely saved: Lorde for thy name sake shalt thou quicken mee. Not vnto vs Lorde, not vnto vs; but vnto thy name geue þy glozy. Lorde for thy name sake shalt thou quicken mee in thy righteousness: Not in mine, not because I haue deserued it, but because thou hast mercie on mee: For if I should shew my merite, I should deserue nothing but punishment: thou hast weeded out my merites, and hast ingrafted thy free gift.

Let no man man say that for the merites

rites of his workes, or for the merites of his prayers, or for the merites of his faith, the grace of God is geue vnto him: And so that which those heritiques say he counted true, namely, that according to our merites the grace of God is geuen: then the which nothing can be more false.

Then, are there no merites of the righteous: yes in deede are there: because the doers are righteous, but that they should be made righteous, their merites wrought not that they in deede be made righteous; but (as the Apostle saith) they are iustified freely by his grace.

Whereupon vnderstand that the forenamed Epistle (to Sixtus, an elder of the Church of Rome) is written against the Pelagians the newe heritiques, which affirme the grace of God to be geue according to merites: that he y glozieth, should not glozy in the Worde, but in him selfe: that is, in man, and not in the Worde.

Like as there is none so detestable outrageous, as can restraine the free gifte of grace, so can there be no workes, so excellent, that this (which is freely geuen) should be due vnto them by action of debt: for then the redemption of Christ should in deede be nothing worth, neither should the

in his 105.  
Epistle.

in his. 46.  
Epistle.

By this all  
Papistes  
are heri-  
tiques.

Ambrose in  
his. 1 boke  
and 5. chap.  
of the cal-  
ling of the  
Gentiles.



## The poore mans Garden.

the worthinesse of mans workes be inferior to the mercy of God, if the iustification which is geuen of grace, should be a debt due vnto merites; so it should not be the larges of the geuer, but the due hire of a labourer.

In his booke  
vpo the. 137  
psalm.

I say not vnto the Lord: Despise not the workes of my handes. I do not boast my selfe of my workes, I haue sought the lord with my handes, and I was not deceiued. But I do not prayse or commend the workes of my handes, for I am afrayde least when thou lokest vpon them; thou findest more sinnes then merites. This onely I say, this I pray, this I couet: despise not the workes of thine handes: see thine owne worke in me, & not mine: for if thou seest mine, thou doest condemne, if thou seest thine, thou crowne it. For, all y good workes that I haue, they are of thee.

In his booke  
of confessions,  
In his. 49.  
sermon of  
time.

O God, he lesse loueth thee, that loueth any other thing besides thee.

O Lord enter not into iudgement with thy seruauit, what meaneth that, Enter not into iudgement with thy seruante: Thus much it meaneth: Stand not with mee in iudgement, requirring of me al that thou hast commaunded, for if thou enter into iudgement with mee, thou shalt finde mee

me guiltie. I haue neede therefore, not of  
thy vpright iudgement, but of thy mercie.

What be the merites of any men? For  
Christe that came not with his due re-  
warde, but with his grace that was not  
due, founde all men sinners, being him-  
self onely free from sinne, and a deliue-  
rer of sinners.

In his. 52. e-  
pistle to  
Macedonius

God crowneth with fauour and mercie,  
that shalbe done in the last iudgement:  
whereas when the iust King that sit in his  
throne, to render to every man according  
to his workes, who shall boast that he is  
cleane from sinne? Or who shall boast  
that his heart is chaste: Therefore it was  
needefull to make mention of the pitie and  
mercie of our Lorde.

.p. 12. in  
his booke  
of the spirit  
and the let-  
ter. cap. 33.

If thou wilt be a stranger from the  
grace of God, boaste thou of thine owne  
merites.

Vpon the  
31. psal.

If God would deale with vs according  
to that we haue deserued, he shoulde finde  
nothing, but that he might condemne.

Vpon the  
94. psalm.  
in his. 9.  
booke of  
confessions.

Who be to al our righteousness, if it be iud-  
ged: mercy being taken away, or set aside.

In his. 105.  
epistle to  
Sixtus.

God in the ende of the worlde, will  
crowne vs with fauour and mercie.

For nothing thou shalt saue them: what  
is meant by these wordes: For nothing

Of the  
wordes of  
the Apostle

thou



# The poore mans Garden

the 15. sermon.

In his 14. booke and 1. chap. of the citie of god.

vpō the 70. Psalme.

Thou shalt saue them: Thou findest nothing in them wherefore thou shouldst saue them, and yet thou sauest them: thou findest nothing wherefore thou shouldst saue them: but thou findest much wherefore thou shouldst condemne them.

Deserued paine would bring into death, vnlesse the vnderferued grace of God deliuered some from it.

I acknowledge nothing of mine owne, I shall be in debt of thy mercies, of that I haue whatsoeuer goodnesse I haue: whatsoeuer euill I haue, I haue it of my selfe: thou hast not rendered punishment for my merites: but thou hast geuen mee freely thy grace.

Thou art nothing of thy selfe, call vpon God, thy finnes are thine owne merites are of God, punishment is due vnto thee, and when the rewarde shall come, he will crowne his owne giftes, not thy merites.

He will not crowne our merites in vs, but his owne giftes.

God will not render to thee thy deserued paine, but will geue to thee vnderferued grace.

I do confesse, that I am grieved, that there is no place geuen to so many and manifest auerities of Gods wordes, wher

In his booke of predestination of O. sanctes the 1. Chap.

soberby the grace of God is commended  
(which is utterly no grace) if it be geuen  
for our merites.

But that godly doctour (I meane the  
blessed Cyprian) was not of this iudgement:  
which he saide that we ought to glory in  
nothing, for as much as nothing is our  
owe.

They which glory, should not glory in  
their owne merites (which they perceine  
to be lyke vnto the merites of them that  
are dampned), but shoulde glorie in the

Loorde, because from him, and by him, and in  
him, are all thinges: Therefore we haue  
not geuen any thing vnto him, and holde  
him as a debtour: where is he our debtour?  
Euen because he hath promised. We say  
not vnto God: Loorde, geue againe that  
thou hast receiued, but geue vnto vs that  
thou hast promised.

See the goodnesse of God, it is not saide,  
for thy merites and thy labours: for it com-  
meth all whole of grace from aboue.

Although we shoulde die a thousande  
times, and though we should accomplishe  
all the vertues of the minde: yet do we  
nothing worthy of those thinges which we  
receaue of God.

in the 3.  
chap. of the  
same booke.

in the 9.  
chap. of the  
same booke

vpon the 8.  
psalme.

vpon the  
sup. m. l. q.  
s. d. d. d.

Christen.  
vpon the XI.  
to the Rom.  
Christ.  
compuncti-  
one cordis.



## The poore mans Garden.

Gregory  
Nazianzene  
in his booke  
of holy bap-  
tisme.

ch. 10. q. 10.  
ad. 1. c. 1.

Bernarde in  
a sermon of  
thannuncia-  
tion of the  
virgin Ma-  
rie.

Vpon the  
psalm. qui  
habitat.

Vpon the  
canticle, the  
61. sermon.  
in his first  
sermon vp-  
on the feast  
of al Saines.

If thou be a bondslaue, then feare thy  
whip: if thou be a hireling, then loke on  
for thy rewarde. But ouer & beside these  
if thou be a childe, then reuerence God as  
thy father. Do well, because it is good  
to obey thy father, yea, and although thou  
shalt haue nothing els, yet even this shal  
be thy rewarde, that thou hast been obedi-  
ent to thy father.

First of all, thou must beleue, that thou  
canst not haue remission of sinnes, but  
through pardon and forgiveness of God,  
and then next, that thou canst haue no good  
worke, except he geue it thee: and last of  
all, that euermoring life can not be deser-  
ued with any workes, except it be geuen  
vnto thee also freely.

My merite is the mercie of God: so long  
as God is not poore of mercie, so long can  
not I be poore of merites. If his mercie  
be great, then am I great in merites.

This is the whole merite of man: if he  
put his whole affiaunce in the Lorde.

What can all our righteousnesse be be-  
fore God: shall it not according to the pro-  
phete, be counted as a filthy bloody clowd  
of al Saines. And if it be straitly iudged, shal not all our  
righteousnesse be founde vnrightheousnesse,  
and hauing lesse then it ought to haue?

What

What shall then be done of our sinnes, if  
our righteousnes can not save us by it  
selfe: Therefore I say earnestly with  
the prophete: Enter not into an agreement  
with thy servant, for in thy sight  
all sinning shall be forgiven, let us with  
all humilitie have our recourse unto mer-  
it, which alone is able to save our soules:

In his booke  
of the  
Vvalden

Mary did not pretende merite, but she  
asked for grace: gloriol confitini

In his ser-  
mon of our  
Ladie.

There is no meane for grace to enter,  
where merite keepeth and occupieth place.

In his 67<sup>th</sup>  
sermon y<sup>e</sup>  
the candles

What hast thou, that thou hast not re-  
ceived: Thou art created, thou art hea-

777-0107

led, thou art saved: As the I say, O thou  
man, which of these hast thou of thy selfe?

In his booke  
of freevill  
and grace.

God that made not, could he not create:  
when thou wast a sinner, thou couldst

not iustifie: when thou wast dead, thou  
couldst not rise up thy selfe againe: be-

42

side other things, neither are necessary for  
them that be dead: I say, up for them

or, most

that shall be saved: I say, up for them  
that be dead: I say, up for them

41

that be dead: I say, up for them  
that be dead: I say, up for them

In his booke  
of freevill.

that be dead: I say, up for them  
that be dead: I say, up for them

41, 42

that be dead: I say, up for them  
that be dead: I say, up for them

Vvalden

that be dead: I say, up for them  
that be dead: I say, up for them



## The poore mans Garden.

in his boke  
against  
VVicleffe.

may be found in the felowship of the hea-  
uently spirites: The Apostle saith, I iudge  
that the afflictions of this time, are not  
two; thie of that glozie that shalbe reuelled  
in vs. Therefore I take him to be the  
founder diuine, the faithfuller catholique,  
and moze agreable to the holy scriptures,  
that utterly denieth all such kindes of me-  
rites.

D. Harding  
in his boke  
a detectio of  
sundrie fou-  
le errors,  
lies. &c. in  
folio. 357.

We are iustified freely without woorkes,  
that may deserue the grace that God ge-  
ueth.

¶ Cap. 17.

*¶ V V hat is not done of faith, is sinne*



After make the tree good, &  
his fruite good: or els make  
the tree euill, and his fruite  
euill: for the tree is knowne  
by the fruite.

34.

A generation of vipers, howe can ye  
speake good thinges, when ye are euill?

Rom. 10.

Howe shall they call on him, in whom  
they haue not beleued? How shall they  
beleue in him, of whome they haue not  
heard? And how shall they heare, without  
a preacher?

Chap. 14.

23.

Whatsoeuer is not of faith, is sinne.

Heb. 11. 6.

Without faith, it is vnpossible to please  
God.

¶ The

*of The Doctors.*

**W**ithout the worshipping of the true God, the thinges that seeme to be vertues, are sinnes.

That it is therfore sinne, for that he (which is an infidell) doth so godly worke (as to clothe the naked) glozieth of his worke, for he doth not by faith acknowledge either God or Christ, nor thinketh that he hath receyued the same at his hande.

Ambro. in his booke of the callinge of the gentiles. 3. cap. Aug. in his 4. booke & 3. Chapter. against Iulianus.

To auoide the nature of sinne, it is not enough that a good thing be done: but also that it be well and vprightly done. Shall we then saye that an infidell hath done a good worke, and wrought vprightly: if we graunt not this, then must we confesse that he is liued: but if we graunt it, then must we confesse the fruite to be good, notwithstanding, an infidell without Christ, is an ill Tree: So shall we graunt, that an ill Tree, can bring forth good fruite: which yet Christ expessedly denieth.

Cornelius when he prayed, was holpen by his owne faith, and not by the faith of others that stode by.

In his booke against the Donatistes.

A good intent maketh the worke good: but that intent is directed by faith: wherfore, consider not what a man doeth:

In his booke vpon the 31. Psalme.



oe The poore mans Garden.

but what he hath a regarde vnto whilest  
he is in doing.

I praise the building of worke, but I fe  
the foundation of faith: I praise the fruite  
of good workes, but I acknowledge the  
rote in faith.

If Abraham (in offering by his sonne)  
had not done it, in a true faith, it had bene  
of nothing profited him, what so euer  
worke that shoulde haue been.

Those which are saide to be workes  
before faith: although they seeme neuer  
so laudable to men, they are vaine and  
nothing good.

Where faith is not, good workes is not  
the intent make the good worke, but faith  
directeth that entente.

In many both glory of workes: And thus  
shalt finde many Pagans do the same, but  
they are not therefore made Christians:  
though their good life were sufficient to  
them: they say, I haue done no murder,  
nor theft, nor haue taken any woman, but  
hath no glory, but not with God.

Our religion doth not discerneth  
theous from the vnrighteous by the  
of workes, but by the latour of faith: With  
out the while he yea, those workes  
seeme good workes, are turned into sinne.

in his 3.  
booke and 5.  
chapter to  
Bonifacius.

Chrisosto. of  
faith & the  
law of na-  
ture and the  
holy ghost.

Before woꝝkes, muſt faith be firſt brought  
in, I can not proue that he was alive. Whi-  
che woꝝketh righteouſneſſe without faith.  
But I can ſhew you a faithfull man with-  
out woꝝkes, and that he liued, and obtey-  
ned the kingdome of heauen. There hath  
none had life without faith: But the theſe  
beleued onely, and was made righteous  
of the moſt mercifull God.

And here leſt thou ſay vnto me, that he  
wanted time wherein that he might liue  
luſtily and do good woꝝkes. About this I  
wyl not contend and ſtrive.

But this wyl I holde and ſay, that onely  
faith by it ſelfe did ſaue him. But this is  
nowe asked, and is in hande to be intrea-  
ted, that faith by it ſelfe hath ſaued: and  
that woꝝkes by them ſelues did neuer iu-  
ſtifie or make righteous anye woꝝkers.  
Wilt thou ſee plainly that woꝝkes with-  
out faith doeth not quicken and giue life?  
Cornelius had a good teſtimonie & report  
for his almes and prayers: but he knewe  
not Chriſt: yet beleuing that there was a  
God, & was not taught the woꝝde of God.  
And bycauſe the woꝝkes was good & won-  
derfull, they pleaſed God, the rewarder  
& loue of goodneſſe and trueth (I meane)  
the righteous iudge, which is not partiall,



## The poore mans Garden.

and regarded not one moze then another,  
did see the good woꝝkes (I graunt) but dead  
& without life, bycause they had not faith,  
he sendeth his diuine Angell ministring,  
to get rewarde to his woꝝkes, that in  
fighting well, he may be rewarded foꝝ his  
faith, whiche saith vnto him, Cornelius,  
Thy pzaiers hath ascended. &c. And there-  
foze woꝝkes could not saue, foꝝ if he be sa-  
ued and all his house, with those thinges  
that Peter pzached, Cornelius had not at  
that time saluation of his woꝝkes, till that  
faith offered a reward to be obtained vnto  
his woꝝkes. &c. Therfoze faith must shine  
befoze woꝝkes, and woꝝkes must be hand  
maidens, and waiters of faith, and followe  
her.

Gregor. in  
his 19. Ho-  
mely vpon  
Ezechieil.

Not by vertues, we come to faith: but  
by faith, vertues come. Faith is the entrie  
whereby we come to good woꝝkes: but not  
contrariwise, that by good woꝝkes we can  
come vnto faith.

Cornelius could do no good, except he had  
beleued first, foꝝ it is wzitten. It is vnpo-  
ssible to please God without faith: There-  
foze he had faith: that his pzayers & almes  
coude please, he cometh to good woꝝkes  
by faith.

¶ Cap. 18.

*The certaintie of our faith  
and saluation.*



**D**, though he take mee, Job. 13. 15.  
yet will I trust in him and  
I will reprove my wayes  
in his sighte.

He shall be my salua- 16.  
tion also: for the Hypocrite shall not come  
before him.

I am sure that my redeemer liueth: Chap. 19. 25  
and he shall stande the last on the earth.

And though after my skinne, woymes 26.  
destroy this my bodie: yet shall I see God  
in my fleshe.

Whome I my selfe shall see, and mine 27.  
eyes shall beholde, and none other for  
me, though my reines are consumed with-  
in me.

In thee O Lord I trust: let me neuer Psal. 71. 1.  
be confounded.

I giue vnto them eternall life, and they John. 10. 8  
shal neuer perish: neither shall any plucke  
them out of my hande.

My father whiche gaue them mee, is 29.  
greater then all: and none is able to take  
them out of my fathers hande.

Now there is no damnation to the that Rom. 8. 1.



29 The poore mans Garden. T

are in Christ Jesus; which walke not after the fleshe, but after the spirite.

16. The same spirite beareth witnesse with our spirite, that we are y<sup>e</sup> chilozen of God.

17. If we be chilozen; wee are also heires, even the heires of God, & heires annexed with Christ: if so be that we suffer with him, that wee maye also be glorified with him.

38. For I am perswaded, y<sup>e</sup> neither death, no<sup>r</sup> life, no<sup>r</sup> Angels, no<sup>r</sup> principalities, no<sup>r</sup> powers, no<sup>r</sup> thinges present, no<sup>r</sup> thinges to come,

39. No<sup>r</sup> height, no<sup>r</sup> depth, no<sup>r</sup> anye other creature, shall be able to separate vs from the loue of God, whiche is in Christ Jesu our Lord.

Gala 4. 5. Bycause ye are sonnes, God hath sent forth y<sup>e</sup> spirite of his sonne into our hartes, which crieth, Abba, Father.

Heb 7. 10. 12. Let vs drawe neere with a true hart, in assurance of faith.

23. Let vs kepe the profession of our hope, without wanering (for he is faithfull that promised.)

Chap. 11. 1. Faith is the ground of thinges which are hoped for: & the euidence of thinges whiche are not seene.

Jam. 1. 6. Let him aske in faith, and waiver not:

for

for he that wauereth, is like a waue of the Sea, tost of the winde, & caried away:

A wauering minded man, is unstable in all his wayes.

*The Doctors.*

**T**hat we might be certified that we be the childezen of God, he hath sent the holy ghost into our heartes, crying, Abba, Father.

And doest thou stagger & stande in doubt (of thy saluation)? that were as much as with the sinne of vnbelieve, to offende Christ the maister of beleeuers: that were as much as being in the Church, in y<sup>e</sup> house of faith, to haue no faith.

Paul boasteth and presumeth of the contempt of his owne righteousness.

I will not glozie, for that I am a iust man: But for that I am redeemed, therefore will I glozie: not for that I am void of sinne: but that my sinnes are forgiven me. I will not glozie, for that I haue done good to any man, nor for that any hath done good unto me: But for that Christes blood was shed for me.

Presume thou not of thine owne working, but of the grace of God: for the Apostle saith: We are saued by grace: here therefore is not presumption: but faith, to

8. 22. 23. or  
- 27. 28. 29.  
and 1. 2.  
11. 22. 23.

Tertullian  
in his 5.  
booke against  
Marion.

Cyprian in  
his 4. serm.  
of mortallity

Basil in his  
booke of hu-  
mility.  
Ambrose of  
Iacob and a  
blessed life.

August. in  
his 28. serm.  
of the wordes  
of the  
Apostle.



## The poore mans Garden.

proclaime that thou hast receaued, it is no  
pride, it is deuotion.

in his. 22.  
treatise vp-  
on iohn.

in his. 11.  
boke and. 7.  
chap. of con-  
fessions.

Prosper, of  
the promise  
of God, par.  
16. chap.

August. in  
his sermon  
vpon mon-  
day in Ro-  
gatiō vveke

Chriso. vpo  
the 5. to the  
Romaines.

Clemēs. A-  
lexandrino  
in Palago-  
go in 1. bo-  
ke & 6. cap.

Barnard in  
his. 61. ser-  
mon vpon  
the cātieles.

It is not of my presumption: but of his  
promise, that I shall not come into iudge-  
ment.

What shall I render vnto our Lorde, for  
that I call to remembrance all these my  
sinnes, & yet therof my soule is not afraid.

They vnto whom the worlde is crucifi-  
ed, and are crucified vnto the worlde, waite  
for the day of iudgement without feare.

Why doth your hande tremble when  
you knocke? and why is your conscience  
halfe a slepe when you begge? I am the  
gouerne of life, I abhorre not him that knock-  
eth though he be vncleane.

We ought no lesse to be fully perswaded  
of those thinges which we shall receyue,  
then we are of those thinges whiche we  
haue already receyued.

In deede hope is, as it were the blood of  
faith, in which faith hope is cōtayned, euen  
as faith is cōtayned in the Soule. And  
when hope is gone, then is all the lively  
power of faith dissolved, as if the blood  
were shed out of the bodie.

What safe rest or suertie can the weake  
Soule finde, but in the woundes of our sa-  
uiour: as he is mightier to saue, so diuine

I there

¶ there with moze safetie. &c. I haue committed a great sinne, my conscience is troubled: yet shall it not be shaken downe: because I will remember my Lordes woundes: for he was wounded for our sinnes.

¶ If the heauen should fall, if the earth should banishe, if the whole worlde should come downe headlong, yet woulde I stande prest, and bolde befoze God. If an Angell from heauen would tell mee otherwise, I would accurse him. O blessed trust and certaintie of a Christian faithfull heart.

Antonius  
Marinarius  
in the coun-  
sell of Tri-  
dent the 1.  
Acte. Anno.  
1546.

¶ Cap. 19.

¶ It belongeth onely vnto God to forgiue sinnes in Christ Iesus.



Aluation belongeth vnto the Lord: and thy blessing is vpon thy people. *Selah.*

¶ Shewe thy marueylous mercies: thou that art the sauiour of them that trust in thee.

¶ Blessed is he whose wickednesse is forgiven: and whose sinne is couered.

¶ Blessed is the man: vnto whom the Lord inputeth not iniquitie.

¶ Thou O Lord, forgauest the punishment of my sinne. *Selah.*

A man



## The poore mans Garden.

**Psal. 49. 7.** A man can by no meanes redeeme his brother: he can not geue his ranfome to God.

8. So precious is the redemption of their soules, and the continuance for ever.

**Psal. 51. 14.** Deliuere me from blood, O God, which art the God of my saluation.

**Psal. 79. 9.** Helpe vs O God of our saluation, for the glorie of thy name: deliuere vs, and be mercifull to our finnes for thy names sake.

**Dan. 9. 8.** O Lorde, vnto vs appertayneth open shame, because we haue sinned against thee.

9. Yet compassion and forgiveness is in the Lorde our God: albeit we haue rebelled against thee.

**Esa. 43. 25.** I, euen I, am he that putteth away thy iniquities for mine owne sake: and will not remember thy finnes!

**Esa. 45. 25.** The whole seede of Israel shall be iustified, and glorie in the Lord.

**Esa. 51. 12.** I, euen I, am he that comfort you.

**Matth. 1. 21.** And she shall bring forth a sonne, and thou shalt call his name Iesus: for he shall saue his people from their finnes.

**Luk. 1. 76.** Thou shalt go before the face of y<sup>e</sup> Lord, to prepare his waies.

77. And to geue knowledge of saluation vnto his

his people by the remission of their finnes.

Through the tender mercie of our God, mine eyes haue scene thy saluation.

Whiche thou hast prepared, before the face of all people.

Who can forgive finnes, but God only?

And that repentance and remission of finnes, should be preached in his name among all nations.

The nexte daye John seeth Iesus coming vnto him, & saith. Behold the lambe of God, which taketh away the sinne of the worlde.

Neither is there saluation in any other, for among men there is geuen none other name vnder heauen wherby we must be saved.

To him also geue all the prophetes witness, & through his name all that beleue in him, shall receiue remission of finnes.

This is a true saying, & by all meanes worthy to be receyued, that Christ Iesus came into the worlde to saue sinners of whome I am the first.

The blood of Iesus Christ his sonne, cleanseth vs from all sinne.

If we acknowledge our finnes, he is faithfull and iust to forgive vs our finnes, and to cleanse vs from all vnihteousnesse.



## The pooremans Garden.

Chap. 2. 12

Little children, I write unto you, because your sinnes are forgiven you, for his names sake.

*The Doctours.*

Ambrose in  
his. 2. booke  
and. 7. chap.  
of repentance.

In his. 9.  
booke and  
78. epistle.

**I**t is our part to remove the Stone from the grave: but it is the Lordes worke to raise up the dead: It is the Lordes worke to bring him from the Pit.

It is not the Ambassadour: It is not the messenger: but the Lord himselfe that hath saved his people.

The Lord remaineth alone. For, no man can be partner with God in forgiving of sinnes: this is Christs onely office, that hath taken away the sinnes of the worlde.

Vpon the. 2.  
to the Cor.  
and 12 chap.

24. 01. 000

It pertayneth only to God to forgive sinnes, and to geue the holye ghost: he alone forgiveeth sinnes, which alone dyed for our sinnes.

Augustin. in  
his. 2. booke  
and. 11. chap.  
against the  
Epistle of  
Parmenianus.

2. 11. 000

As my father hath sent me, so I sende you. When he had sayde that, he breathed in them, and said: Take ye the holye ghost, and if ye forgive any man their sinnes, they shalbe forgiven. And if ye holde any mans sinnes, they shalbe holden. It were against vs, if that we shoulde be compelled to graunt that this thing were done of men: but not through or by men, if after that he saide (And I sende you) he had im-

medi

mediatly said: If ye forgiue any his sinnes, they shall be forgiven: and if ye holde any mans sinnes, they shall be holden. But seeing that it is put betwene (when he had saide this, he blew on them, and saide vnto them, Take ye the holy ghost. And afterwarde it was brought in, that by them the remission & holding of sinnes were done) it is sufficiently shewed that they do it not, but the holy ghost through them: as it is said in another place, We are not they that speake, but the holy ghost which is in you.

That the Lorde might evidently shewe that sinnes be forgiven by the holy ghost, (whom he hath geuen vnto his faithfull, and not by the merites of men) he saith in a certain place, Take ye the holy ghost, and straight way after he put that, he saide this saying, If ye forgiue any man his sinnes, they are forgiven: that is, the holy ghost forgetteth, and not you.

Our Lorde hath graunted the office of Baptizing vnto many: but the power and authoritie in Baptisme to forgive sinnes he hath reserved onely to him selfe.

Whereof grewe Schismes and diuisions in the Church, when men say: We sanctifie the vncleane: we iustifie the wicked: we desire: we obtaine.

...aid ...  
...y ...  
... ...  
... ...

...aid ...  
...y ...  
... ...

In a sermon  
of the remis-  
sion of sinnes-  
and a questi-  
on. Canon.  
chap. vii. cui-  
dentur. non  
...ad ...

In his booke  
of the Lad-  
ders of Pa-  
radise.

In his booke  
of faith and  
vverkes the  
14. chap.



In his 1.  
treatise vpo  
the epist. of  
saint Iohn.

In his 2. trea  
tise vpo the  
epist. of Ioh.

Maist. Iohn  
caluine, in  
his Instita  
tion, 2. boke  
and 16. chap.

In his boke  
of the last  
of 1. 2. 3.

In his boke  
of the last  
of 1. 2. 3.

My brethren, we haue Iesus Christ the  
righteous p̄uococate with y father: he  
is the propitiation of pardō for our sinnes.  
He that helde this, neuer made heresie:  
that helde this, neuer made schisme. For  
whereof do schismes come: heresies they  
come, when men say, We are righteous:  
we do make holy the vnholys: we do iustify  
the wicked: but we pray: we do obtaine

In whose name are sinnes forgiven.  
In the name of Augustin: or of Donatus.  
We see what Augustine is; or what Donatus  
is. Neither in the name of Paul, nor of  
Peter (but he calleth them to the name of  
the name of Iesus Christ.) And so much.  
The whole summe of our saluation,  
and all the partes thereof, are sheweth  
ded in Christ: we must beware that we  
do not depart away from him any part  
thereof, be it neuer so litle. If we seeke for  
saluation, we are taught by the verie name  
of Iesus, that is in him. If we seeke for  
any other giftes of the spirit, they are all  
do fownde in his annoynting. If we seeke  
for strength, it is in his Dominion. If we  
seeke for cleanness, it is in his conception.  
If we seeke for tender kinnesse, it is in  
with it selfe in his birth, whereby he was  
made in all thinges like vnto vs, that he  
might





Chrisost.in  
his. 15. Ho-  
mily vpon  
the 5. of  
Math.

In his. 53.  
Hom. vpon  
the. 8. of  
Math.

Ciril in his  
7. boke and  
23. chap. vp-  
on. 11. of  
Iohn.  
in his. 12.  
boke and  
56. chap.

Theophi.  
vpon the. 1.  
chapter. of  
Luke.

In his boke  
vpon the. 8.  
hn.

Christ cannot escape in, where the shew-  
house of his good gifts had once been  
well known. Of a suretie it belongeth to the power  
of Christ, to deliver men from the fil-  
thiness of sinne, but that they fall not again  
of fresh into them, it doth appertaine  
to the cure and labour of the Apostles.  
The bondage of sinne is most greivous  
for it only God can deliver us; for he  
hath power to forgive sinne save only God.  
It is the office of God onely to give  
within, & to take away sinne, which  
by the Prophete I am he that will  
away your iniquities and sinne.  
Doubtlesse it belongeth onely  
God to be able to deliver men from sinne  
for to what other man is it lawfull to  
live, and quite the breakers of the law  
from sinne, but to him that is the author  
of the law. For when they forgive  
holde the spirit which dwelleth in them  
forgiveth and holdeth.  
Christ could not have been known  
any other way, but by forgiving the  
people their sinnes, for it is the office of God  
to forgive sinnes.  
For to forgive sinnes, appertaineth  
onely unto God: therefore every man that  
sinne

sinners, is the seruaunt of sinne: therefore  
ye are seruauntes and bondmen of sinne,  
because ye are sinners. Moreover, because  
it is likely that they should say, For all  
that are under such bondage, yet we  
haue sacrifices, and Priestes, which will  
make vs cleane of our sinnes. He saith  
that euen they also be seruauntes & bondes:  
for all men haue sinned, and wanteth the  
grace of God.

And your Priestes, because euen they be  
bondes, hath not autoritie to forgeue other  
men their sinnes. The which thing Paul  
saith more plainly, saying, The Priest  
him selfe neede to offer for him selfe as well  
also for people, for he is also subdued, & in  
danger of infirmity. The seruaunt saith,  
he abideth not in the house, that is, hath  
power to expend and pay forth, because  
he is not the goodman of the house, that is,  
the Lord of the house, but the sonne is the  
Lord of the house, & abideth in the house.  
He meaneth by the house, power: as in a  
other place, he meaneth by it, rule and  
dominion, saying: In my fathers house  
are many Mansions.

Therefore your priestes, because they  
are bondes and seruauntes, hath not auto-  
ritie to forgeue and release sinne, but the  
sonne



sonne which abideth in the house with po-  
wer and principallitie.

First distin-  
ctio cap. ver-  
bum dei.

The worde of God forgiveth sinnes, the  
priest is the iudge, the priest executeth the  
office. But he exerciseth the righte of his  
power (to forgive sinne.)

¶ Cap. 26.

¶ Of Confession.

Psal. 9. 12

Psal. 25. 7.



No man can understand his  
faultes: cleanse mee from  
secrete faultes.

Psal. 32. 5.

Remember not the sinnes  
of my youth, nor my rebel-  
lions: but according to thy kinde-  
ness remember thou mee, even for thy good-  
nes sake O Lord.

Psal. 41. 4

When I acknowledged my sinne  
unto thee: neither hid I mine iniquitie: for  
thought, I will confesse against my feare  
my wickednesse unto the Lord: & thou  
wilt grieve the punishments of my sinne.

Psal. 51. 3.

Therefore I saide, Lord have mercie  
upon mee: heale my soule, for I have  
sinned against thee.

Psal. 28. 13.

I knowe mine iniquities: and my sinne  
is ever before mee.

He that hideth his sinnes, shall not  
prosper: but he that confesseth, and for-  
getteth them, shall have mercie.

Be not ashamed to confesse thy finnes. **Ecl<sup>e</sup>. 4. 26**  
**Dani. 9. 4**  
 And I prayed vnto the Lord my God,  
 and made my confession, saying, O Lord  
 God, which arte great & fearefull. &c.  
 We haue sinned, & haue committed ini- **5.**  
 quities, and done wickedly &c.

I will rise and go to my father, & saye **Luke. 15. 18.**  
 vnto him, Father, I haue sinned against  
 heauen, and before thee.

And am no more worthy to be called **19.**  
 thy sonne: make mee as one of thy hired  
 seruantes.

But the Publicane standing a farre of, **Chap. 17.**  
 would not lifte vp his eyes to heauen; but **13.**  
 smote his brest, saying, O God be mer-  
 cifull to mee a sinner.

And they were baptized of him in Iordan **Math. 3. 6**  
 confessing their finnes.

If we confesse our finnes, he is faithfull **1. John 1. 9.**  
 and will to forgive vs our finnes, and to  
 cleanse vs from all vnrightheousnesse.

Acknowledge your faultes one to an- **Iam 5. 16.**  
 other, and praye one for another, that ye  
 maye be healed.

*The Doctours*

**P**eter mourned and wepte, he prayed  
 nothing with his mouth, I finde that  
 he wepte. I finde not what he saide:  
 I reade of his teares, but I reade not of

Ambr. in his  
 46. sermō of  
 of Peters re-  
 pentance.



# The poore mans Garden.

his satisfaction.

Therefore Peter did not speak, for which he was decaied: by the which sinnes: by the which he denied the Lord, neither would he speak by that, which was used to denie. So he would rather wepe for his fault, then speake. And when he denied in voyce, he confessed by teares unto God.

In his. 3. sermon. vpon  
Beati immaculati.  
In his. 2. booke and  
10. chap. of repentaunce.  
Aug. in his 10. booke. 3. chap. of confessions.  
Vpon the 101. Psalm.

Go and thou shalt be a priest: for thou art the true Priest: but he that is a priest for ever after the order of Melchizedek. Thou must needs humble thy selfe, desire many to entreate for thee. Let the church the mother wepe for thee, & lorde wash thine offences with her teares. Now know we they when they heare me speake of my selfe, whether I say true or no.

We speake in your eares, but know we what is wrought in your hearts, howbeit, whatsoever is wrought within you, it is wrought, not by vs, but by God. God therefore hath looked forth, to see the children of them that were appointed to death.

In his. 10. booke of confessions and

What haue I to do with men, that should heare my confessions, as though they should heale all my diseases.

Wharuous and a vulture kinde of men, to  
knowe another mans Re, and a floud to  
beare not their owne. Therefore let vs  
be to heare of the what man I am, who  
we will not heare what they be.

Let vs praye ought to be farre away from  
the world, and let vs be our herte  
there. Therefore, because that we be uncerte-  
taine of such thinges, let vs fall downe  
lowly in the sight of our holy father, and  
let vs bring forth our sinnes roundly at  
once, that our heavenly father may take  
them away. And when we haue confessed  
vs, let vs not iustifie our selues in oure  
prayer, lest we go away condemned as  
the Pharisee did. Let vs remember the  
Publicane, and let vs pray so that we get  
forgiuenesse of our sinnes, let the crying  
of our heart beate, and ascende vnto the  
eares of almighty God, for with a pure  
minde he will be pleased in the time of  
prayer.

Where I say vnto you, that whatsoever  
ye shall binde vpon earth, it shall be bound  
also in heauen: and whatsoever ye shall  
lose vpon earth, it shall be lost in heauen.  
Thou hast begon to take thy brother as a  
Publicane, thou bindest him in earth, but  
take heed thou binde him iustly, for iustice

In his booke  
of holmes  
teaching  
1. chap.

In his booke  
of holmes  
1. Ho.

Original  
1. Ho.

In his xyl  
sermo of the  
vordes of  
the Lorde  
vpon mark.



## The poore mans Garden.

breaketh vniuersall bondes: but when thou  
doest amend him, & agreest with thy bro-  
ther, thou hast loosed him in earth: & when  
thou hast loosed him in earth, he is also loo-  
sed in heauen.

In his booke  
of faith and  
vvorkes the  
14. chap.

Hereof growe schismes and deuisions  
in the Church, when men say, we sanctify  
the vncleane: we iustifie the wicked: we  
desire; we obtayne.

In his booke  
of 50. Hom.  
the 49. Ho-  
mily.

Do penance, suche as is done in the  
Churche, that the Churche may praise for  
you: Iob saith, I was not ashamed in the  
sight of all the people, to cōfesse my sinnes.  
Therefore God would that Theodosius  
should do penance, even in the presence of  
all y people. We wiues suffer not your hus-  
bandes to liue in fornication, come before  
the congregation, and crie against them.

Origen. vp.  
on rhe. 37.  
Psalme.

We that hath offended, cometh forth  
into the middes of the people, and maketh  
his confession.

Hierom. vp.  
on the. 16. of  
Math.

To thee shall I giue the keyes of the  
kingdome of heauen. &c. This place, the  
Bishops and Priestes not vnderstanding,  
take vnto them some parte of the proud  
lookes of the Pharisees: thinking them-  
selues able either to condemne the inno-  
cent, or to absolve the guiltie, whereas in  
deede, it is not the absolution of the Priest:

but

but the life of the sinner, that is weighed  
before God.

The Bishop, or Priest, neither bin-  
deth the innocent, nor loose the guilty: But  
according to his office, when he hath heard  
the diuersitie of sinnes, he knoweth who  
ought to be bound, who ought to be loosed.

I will thee not to confesse thy sinnes vnto  
the Priest, that is thy fellowe seruant:  
confesse them vnto God that maie heale  
them.

Here is a place of medicine, and not of  
iudgement: rendering not punishment,  
but remission of sinnes: open thine offences  
to God onely.

I say not vnto thee, that thou shouldest  
bewray thy selfe abroad openly, neither  
yet accuse thy selfe before others. But I  
will that thou obey the Prophete, which  
saith: Shew vnto the Lord thy waie (that  
is, thy maner of living) therefore confesse  
thy sinnes before God, confesse thy sinnes  
before the true iudge, with prayer, for the  
wrong that thou hast done, not with thy  
tongue, but with the memorie of thy con-  
science.

And then at the last, beleue that thou  
maiest get mercie, if thou haue them con-  
tinually in thy minde, thou shalt neuer  
keepe

Unmolested al-  
-iudicial to  
-deceit him no  
-justice

chrisost. in  
his. 2. Homi-  
ly vpon the  
50. Psalm.

in his. 2. Ho-  
mily of re-  
pentance.

in his. 3. Ho-  
mily vpon  
the. 12 to the  
Hebrewees.



101 The poore mans Garden.

kepe anye euill in thy heart against thy  
neighbour.

In his sermō  
of confessi-  
on and repe-  
raunce.

It is not nowe necessarie to confesse,  
other being present which mighte heare  
our confessions, let the recking out of thy  
sinnes be in thy thought: let this recog-  
nizement be without the presence of any body  
let onely God see the making of thy confes-  
sion. God which doth not upbraid thee for  
thy sinnes, and cast them in thy teeth, but  
loseth them for thy confession.

In his 2.  
Homily vp-  
on the 50.  
Psalme.

Confesse thy sinnes that thou be clean-  
sed of them, if thou be ashamed to tell any  
man thy sinnes, tell the dayly in thy soule:  
I say not vnto thee that thou shouldest con-  
fesse them to thy fellowe seruant, that he  
might rebuke thee for them, tell thy sinnes  
vnto God which healeth them. And if thou  
do not tell them, is God ignorant of them?  
Will he knowe them of thee? When thou  
hidest them, he was by: when thou wilt  
hide the, he knoweth. Thou arte not as-  
shamed to sinne, and yet arte thou ashamed  
to confesse thy sinnes: tell them in thy  
life, that thou maiest haue rest in thy  
to come.

In his 5. Ho-  
mily of the  
incompre-

I desire and pray you most dearly be-  
thren, confesse you often vnto the iudiciall  
tall God, and after that ye haue reckened  
vp

by your finnes, aske forgiveness, and that the Godhead will be mercifull. I do not send thee into the common Hall of thy fellow seruantes: I compell thee not to open thy trespasses unto men: ne heale thy conscience before Gods judgement: and open thy selfe, shew thy woundes vnto the most excellent phisitian; and aske of him a medicine: he will vnto him that will be praiue thee of nothing, but will most gently heale thee.

he is able to  
unpof God.  
Ioh. 8. 1. or  
Ioh. 1. 9.

Be ware thou tell any man thy finnes, least he cast them in thy teeth, and reuile thee for them: Neither do thou confesse thee vnto thy fellowe seruant, that he might tell thy faulces abroade, but to him which is the Lord and maister, which also careth for thee, to him that is kinde and gentle, and thou shewest thy woundes vnto him, which is a phisitian. God will that thou shouldest tell, not that thou shouldest be punished, but here released and iustified.

in his 4. sermon of Lazarus.

They that have offended, fall downe flat with weeping and lamentations, to the ground, the Bishop commeth to him with teares, & himselfe likewise falleth downe: And the whole multitude of the Church is poyzed ouer and ouer with teares.

Sozomenus in his 7. booke. and 16. Chap.

Ueryly



Theophi-  
laste vpon  
the. 18. chap.  
of Math.

Erasmus in  
his breife  
exposition  
vpon the E-  
pitaphic of  
Fybiala.

Peeter I. om-  
bard. 4. sen-  
tence. and 18.  
distinction.  
Nec ideo.

Merely I say vnto you, Whatsoeuer  
ye shall binde vpon earth, &c. If thou when  
thou hast displeasure doen vnto the, re-  
kett him that hath doen thee the displea-  
sure and wrong; as a puplicane and an  
heathen man, he shall euen so be in heauen:  
but if thou wilt loose him, that is to say, if  
thou wilt forgiue him, he shall be forgiven  
also in heauen. For not onely those things  
be loosed which the Priests loose, but what-  
soeuer things we (when we be hurt and  
haue wrong doen vnto vs) loose or binde,  
are also loosed and bounde.

It appeareth that in the time of S. Hier-  
ome (which was foure hundred yeres af-  
ter Christ) secret confession of sinnes, was  
not yet ordayned: which notwithstanding,  
was after wardes wholsomly and profita-  
bly appointed by the Church, so that it be  
well vsed, as well by the Priests as by the  
people. But herein certaine Diuines, not  
consydering aduisedly what they say, are  
much deceiued. For whatsoeuer the an-  
cient Fathers write of generall and open  
confession, they vnderstand not the same  
to this priuie and secrete kinde, which is  
farre of another sort.

God hath geuen to Priests, power to  
binde and to loose, that is to say, to declare  
vnto

unto men, that the penitentes be either bounde or loosed.

The sinner is made cleane, not by indgement of the Iudges: but by the abundance of the heavenly grace.

We may safely say, that without confession of the mouth, and absolution of the outward paine, sinnes be forgiven by the contrition and humility of the heart.

Tertullian of this private confession of sinnes, saith nothing: neither do we read that the same kinde of private confession in olde times was euer commanded.

Before we open our mouth unto the Priest, that is to say, before we make confession of our sinnes, the leprosie of our sinne is made cleane.

Confession was appointed rather by some tradition of the vniuersall Church, then by any authoritie or commandement of the newe or olde testament.

Perhaps then in the time of saint Ambrose (which was 400. yeres after Christ) the manner of confession that now is vled, was not appointed.

In the Church now at this daie, the Bishops and ministers hath authoritie to discern betweene good and bad, that those whom they see humble to confesse and

weepe

Of Penalties  
the .i. distinction

con-  
uertimini.

Peter Lom-  
barde .4. sen-  
tence .17.

distinction.  
Quid ergo

Beatus

Rhenanus  
on the argu-  
of Tertuli.  
boke of re-  
pentance.

Gratian of  
penace .i. di-  
stinctio, co-  
uertimini.

in the Glo-  
se of repen-  
tance in the  
5. distinctio,  
de penitentia

in the Glo-  
se the .i. di-  
stinctio. De  
penitentia.

Haymo in  
his Hom.

vpon the  
feast of Pe-  
ter & Paul.



# for The poore mans Garden: T

Weepe for their finnes, they maye lose the  
 from their finnes. Whole inbome, then see  
 to remayne & abide in their finnes, they  
 maye scape them awaye bounde by caine in  
 the sight of God almightie, they are bounde  
 notwithstanding they haue not power  
 them that be no Lepers, that is to saye  
 make the righteous, leperous sinners, or  
 els should make of sinners righteous, without  
 confessing and repenting their  
 finnes.

Whatsoeuer thou bindest on earth, &c.  
 That is, by thy sentence in earth, I  
 shall confirme it in heauen. The Bishops  
 bindeth men when he separateth them  
 from the societie of the Church, & keepeth  
 him from receyuing the bodie and blood of  
 Christ: He loseth them when as after re-  
 pentance made, receyueh him againe  
 into the fellowship of the congregation,  
 and admit him to the Lordes table.

Cap. 21.  
 The Apostles receyued the Keyes as  
 farre foorth as Peter, and are  
 equall vwith him in  
 authoritie.

Cherly



**V**erily, verily, I saye unto you, <sup>Mat. 18. 18.</sup> what soever ye binde <sup>in this world</sup> on earth, shall be bounde in <sup>heaven</sup>: & what ye lose in <sup>earth</sup>, shall be lost in hea-

And he said unto them, Go ye into all the <sup>Mark. 14.</sup> world, and preache the Gospell to every <sup>15.</sup> creature. <sup>Luke. 22.</sup> And there arose a strife among the which <sup>24.</sup> of them should seeme to be the greatest.

The things of the Gentiles, & reigne <sup>25.</sup> over them: and they that beare rule over them, are called gracious. <sup>26.</sup> But ye shal not be so: but let the greatest among you be as the least, & the chiefest, as he that serveth. <sup>John. 20.</sup> Whosoever shal thus be, the same shall be remitted his sinnes: <sup>23.</sup> and whosoever shal not thus be, the same shall be remitted.

Then saith he unto Peter, and unto this <sup>Mat. 16.</sup> flocke <sup>18.</sup> I will build my Church: and the gates <sup>1. Pet. 5. 1.</sup> of Hell shall not overcome it. <sup>3.</sup> I will feede the flocke of God, &c. <sup>19.</sup> Not as though ye were lordes over Gods heritage, but that ye may be ensam- ples to the flocke. <sup>20.</sup> To thee I will give the keyes of the kingdome of heauen, &c.



Origene in  
his 1. treatise  
vpon Math.

And thus sayeth the Lord  
his saying, to thee I will give  
the keyes of the kingdome of heauen.  
Whosoever thou shalt bind on earth, shall be  
bound in heauen: and whosoever thou shalt loose  
on earth, shall be loose in heauen. As spoken vnto Peter, are common vnto  
all. For as much as the Lord said, I will give  
the keyes of the kingdome of heauen vnto thee, Peter.  
And whosoever thou shalt bind on earth, shall be bound in heauen:  
and whosoever thou shalt loose on earth, shall be loose in heauen.  
That the same keyes shall be given vnto all  
other the Apostles. For he saith, I will give  
the keyes of the kingdome of heauen vnto thee, Peter.  
And whosoever thou shalt bind on earth, shall be bound in heauen:  
and whosoever thou shalt loose on earth, shall be loose in heauen.  
That is the principle of the Church.  
If thou thinkest that the Church  
was builded onely vpon Peter: what wilt  
thou then say of Iohn, of Iames, of Andrew  
and of euery of the Apostles?

Cyprian of  
the simplici-  
tie of Pre-  
lates.

And I will give to thee the keyes of the  
kingdome of heauen. &c. In the person of  
one man, the Lord did give the keyes vnto  
all the Apostles, for to signifie the vniuersality  
of them all. For, truely the other Apostles  
were euen the same that Peter was, they  
were endued with like fellowship of ho-  
nour and power. But he did begin with  
Petrus, that is to say, with one, that thereby  
it might be signified that there is but one  
Church

## Church of Christ.

Christ gave to all his Apostles, like and equall power and auctoritie.

Notwithstanding we be many sheepe, In his. 3. booke. 13. E- yet wee feede but one flocke: And pistle. we are all bounde to gather vp, and to nourish all the sheepe, that Christ hath wonne with his blood and passion.

Peter neither reneged him selfe, nor toke To Quiri- anything proudly upon him, as to saie, nus. that he had the primacie, or that others that were but *Podices*, and aftercommers ought to be obedient unto him.

Our lord said unto Peter, feede my sheepe, which sheepe and flocke not onely Peter Ambr. of the dignitie of Priesthood 2. Chap. then receyued, but he receyue the same together with vs: And all we haue receyued the same together with him.

He will saie: the Church is founded upon Peter, notwithstanding, in another place the same thing is done upon all the Apostles: And all receyue the keyes of the kingdome of heauen, and the strength of the Church is founded equally upon them all. Hierom. in his 1. booke against Iovinian.

Let Bishops vnderstande, that they are above the Priestes rather of custome, than of any trueth or right of Christes institution: And that they ought to rule the Vpon the Epistle. to Titus the. 1. chap. Church



## The poore mans Garden.

Church together.

vriting to  
Eugarius.

What doth a Bishop, saving onely the ordering of Ministers, but a Priest may do the same? Neither may we thinke that the Church of Rome is one, & the Church of all the world beside another. Fraunce, England, Aphrica, Persia, Leuante, India, & all the barbarous nations, worship one Christ, and keepe one rule of the trueth. If wee seeke for authoritie, the whole worlde is greater then the Citie of Rome, where soeuer there be a Bishop, be it at Eugubium, be it at Rome, be it at Constantinople, be it at Rhegium, be it at Alexandria, be it at Tanaies, they are all of one worthines, they are all of one Bishoprike. The power of the richesse, & the baseness of pouertie maketh not a Bishop either higher or lower, for they are all the Apostles successours, what bring you mee the custome of Rome, being but one Citie?

Vpon the  
Prophete  
Sophony  
the .i. chap.

The Lorde shall take awaye the name of vaine glorie, and of fained worshipping whiche is in the Church: yea, he shall take awaye bothe the names of those Priests, and the Priestes withall, whiche daunte them selues in the dignitie of Bishoprike and Priesthode, but not in labour.

And

And to thee shall I give the keyes of <sup>Vpon the</sup> <sup>16. chap. of</sup> <sup>Math.</sup> heauen. &c. The Bishops and Priests not understanding this place, haue taken vnto them some thing of the arrogant pride of the Pharisees, in so much y they beleue that they maie condemne innocentes, and quite and lose them that be guiltie.

This is the onely blessed Roocke of <sup>Hillary in</sup> <sup>his. 6. boke</sup> <sup>of the Tri-</sup> <sup>nitie.</sup> faith, that Peter confessed with his mouth.

Christ said vnto Peter, I ouest thou mee? <sup>Basile in his</sup> <sup>boke of a so-</sup> <sup>litarie life</sup> <sup>the. 23. chap.</sup> feed my sheepe. And in like sorte vnto all Pastours and Doctors he gaue the same power: A token whereof is this, that all others binde and lose equally as well as Peter.

When they were all asked, Peter <sup>Aug in his</sup> <sup>124. treatise</sup> <sup>vpon Iohn.</sup> alone doth make an aunswere, and it is saide vnto him: And I will give thee the keyes of heauen, althoughe he alone had receyued authoritie to binde and to lose, whereas he had spoken that for them all, and receiued this. (As bearing in him selfe the person of vnitie.)

If there were not a misterie of the <sup>in his 50.</sup> <sup>treatise vp-</sup> <sup>on Iohn.</sup> Church in Peter, the Lorde woulde not haue saide, I will giue to thee the keyes of heauen: If this was saide onely to Peter, then the Church hath them not, if



## The poore mans Garden.

the Church bath them, then when he re-  
ceyued the keyes, he signified the whole  
Church.

In the person of Peter the good Church  
is signified: In the persone of Iudas, the  
curled and euill Church is signified.

In his. 13.  
sermon vpo  
Math. of the  
vvordes of  
the Lorde.

Thou art Peter, & vpon this Roche which  
thou cōfellest: vpon this Roche which thou  
acknowledgest, saying: Thou art Christ  
the sonne of the liuing God, I will build  
my Church, that is, vpon my selfe being  
the sonne of the liuing God, I will build  
my Church. I will build thee vpon mee,  
and not mee vpon thee: for men willing to  
build vpon men, said, I am of Paul, I am  
of Apollo, and I holde of Cephas side, whi-  
che is Peter: But others that would not  
build vpon Peter, but vpon the Roche,  
said, I holde of Christ.

In his boke  
of the trou-  
bles of the  
Christians  
the. 3. chap.  
In the same  
booke, 31.  
chap.

The wordes of Christ, I will feede my sheepe: when they are spoken  
vnto Peter, they are spokē vnto all priests  
and Ministers.

Therefore wretched men, while in  
Peter they vnderstande not Christ that is  
the Roche, and while they will not believe  
that the keyes of the kingdome of heauen  
are giuen vnto the Church, they haue  
quite lost the keyes out of their handes.

Did

**D**id Christ praye but for Peter, and not for James and Iohn? it is manifest & cleare that all they were meant in Peter: by cause in another place he saith: Of father, I pray for them whome thou hast given mee: And I will, where that I am, they may be with mee.

in his. 1.  
booke of his  
questiōs vp-  
the olde and  
newe testa-  
ment the 75.  
question.

**T**he keie is the knowledge of the worde of the scriptures, whereby the gate of the trneth is opened vnto men. And the keepers of the keies, are the Ministers, vnto whome charge is giuen to expounde and declare the Scriptures.

chrisost.in  
his. 44. Ho-  
mily vpon  
the. 23. of  
Math.

**P**aule had no maner of lacke of Peter: no; stode in neede of his voice or alow-  
aunce: but in honour was his fellow. For I will here saie no moze.

Vpon the E-  
pist. to the  
Gala. 2. cap.

**E**uerie Christian man that receyueth the worde of Peter, is made Peters chaire: and saint Peter resteth in him.

in his 33.  
Hom. vpon  
Matheue.

**T**he office of a Bishop is about the office of a Priest after the names of honour, whiche the custome of the Church hath nowe obtayned.

Aug. in his  
19 Epistle

**A** priest & a Bishop are both one thing: And befoze that by the enflaming of the deuill, partes were taken in religion, and these wordes were vttered among the people: I holde of Paul, I holde of Apollo,

Hierom vp-  
on the epist.  
to Titus. 1.  
chap.



## The poore mans Garden.

I hold of Peter: the churchs were gouerned  
by the common aduise of the Priestes.

Nicephorus  
in his. 12.  
boke and. 13  
Chapiter.

Cyrill in his  
12. boke vp-  
on Iohn the  
64. chap.

The titles, dignities, & rights of honour  
geuen to the Bishop of Rome, and to the  
Bishop of Constantinople, are one & equal.

This communication doth gender and  
imposyte some higher matter, for by cause  
Peter being enobled of Christ him selfe,  
with the name of the Apostleship with  
other, did thise deny Christ in the time of  
his passion. Nowe by righte is required of  
him, thre confessiōs of his loue: that thre  
denialles mighte be counteruailed and  
recompensed with equall number of the  
confessing. So that, that is committed in  
wordes, is cured with wordes. Christ  
asked of him whether he loued him more  
thē another: for he which expected greater  
clemencie of the Lord towards him: ought  
of right to be affected with greater loue.

For although generally all the disciples  
were stricken with great feare, when the  
Lord was betrayed: yet the fault of Peter  
was greater, whiche denied Christ in so  
shorte a time. By cause therefore he ob-  
tained remission of finnes by greater cle-  
mencie of the sauour: great loue of right  
is required of him. For he to whom more  
is forgiven, ought more to loue.

There.

Therefore, by the three confessions of Peter, the crime of the three denials was made voide, and put awaie. And where Christ saide, Feede my sheepe, remued that dignitie of the Apostleship by humaine infirmities, he should seeme to be abased and made weake.

For this, as I iudge, Peter receyued this commaundement of the Worde; thise to feede his flocke, feede (saith he) with thy minde: feede with thy mouth: feede with thy worke: feede thou with prayer of the minde: with exhortation of the worde, and with example of exhibition.

Hierome seemeth to matche all Bishops together, as if they were all equally the Apostles successours. And he thinketh not any Bishop to be lesse then other, for that he is greater or greater then other, or for that he is lesse. For he maketh the Bishop of Eugubii equall with the Bishop of Rome. And further, he thinketh that a Bishop is no better then any priest, saving that the Bishop hath authoritie to order Ministers.

A meruaile of some men, which do wrest this place (vpon this Rocke I will bulde my Church) to the Bishop of Rome, although it is meant, not vpon Peter, but vpon

Bernarde of the resurrection of our Lord, in his first Sermon.

Erasmus in his breife exposition vpon the Epistle to Eua-  
grius.

In his Annotations vpon the 16. of Math.



# The poore mans Garden.

all Christian people.

Gregorie in  
his.4 booke  
32. and  
36.Epistle.

None of my predecessours Bishops of Rome, ever consented to vse this vngodly name. No Bishop of Rome ever toke vpon him this name of singularitie: we the Bishops of Rome, will not decrease this honour being offered vnto vs.

In the.38.E-  
pistle of the  
same booke.

What answer wilt thou make vnto Christ (meaning Iohn the Bishop of Constantinople, the first vsurper of that title) the head of the vniuersall Church, when thou shalt be examined at the last iudgement, that thus goest about by the name of vniuersal Bishop, to make all his members subiect vnto thee?

In the 30.E-  
pistle of the  
same booke.

Our holinesse (that is, Eulogius the Patriarke of Alexandria) saith thus vnto me, As you haue commaunded. Hence away this woorde, commaunding, from my hearing. I beseeche you, I commaunde you not: but that I toke to bee the best, I thought good to shew you.

I speake it boldly, whosoever calleth him selfe the vniuersal Bishop, or desireth so to be called, is in his pride the forerunner of Antichrist: because in his pride he setteth him selfe before others.

In his.7.  
booke and  
30.Epistle.

Beholde euen the title of your letter, (meaning Eulogius) We haue written the proude

pride possible, naming mee the winner shall  
hope: notwithstanding, I haue forbidden  
it, I beseeche your holynesse to do so no  
more, for whatsoever is geuen into any  
other aboue reason, the same is taken  
from your selues.

The power of binding and loosing, not  
withstanding it seeme to be geuen only  
vnto Peter: yet without all doubt, wee  
must vnderstande that it was geuen also  
to the rest of the Apostles.

Thou art Peter, and vpon this Roocke  
which thou hast confessed: vpon this Roocke  
which thou hast knowen, saying Thou art  
Christ the sonne of the liuing God, wyl I  
bulde my Church: that is to say, I wyl  
bulde my Church vpon my selfe, being  
the sonne of God. I wyl bulde thee vpon  
me, and not me vpon thee. For men being  
desirous to be bulded vpon men, did say,  
I holde of Paul: some, I holde of Apollos:  
and other, I holde of Cephas (the same is  
Peter) but other that woulde not be bul-  
ded vpon Peter, but vpon the Roocke, did  
say, I holde of Christe.

We decree, that the See of Constanti-  
nople shall haue rightes and priuiledges  
equally with the See of olde Rome.

Who soeuer desireth primacie in earth,  
in

Edi. Holind  
-foush  
-foush  
sup  
hi omvch

Beda vpon  
the. 16. of  
Mathewe.  
v what doe  
men say that  
I am,  
In his Hom.  
vpon the. i.  
to the Cor.  
the. i. chap.

The 2. coun-  
sel of con-  
stantinople  
chap. 36.



## The poore mans Garden.

chrifost. the  
40. distincti-  
on Quicun-  
que.

Haymo in  
his Horn. vp-  
on the feast  
of Peter and  
Paul.

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

2501 YLH 1271

in heauen he shall finde confuſſion: neither  
shall he be accounted among the ſer-  
uauntes of Chriſt, that will once intreate  
of primacie.

Bycauſe thou haſt profeſſed mee truly  
to be the ſonne of the liuing God: vpon this  
Rocke, that is, vpon mee whome thou con-  
feſſeſt to be the ſonne of the liuing God: I  
will builde my Church. To thee will I  
giue the keyes of the kingdome of heauen:  
by the keyes we muſt vnderſtande, know-  
ledge, and power, to diſcerne betwene  
good and bad, that thoſe whome thou ſeeſt  
to abide in the true faith, thou ſhalt iudge  
them worthe of heauen: thoſe whom thou  
ſeeſt departe from the trueth, thou ſhalt  
iudge them worthe of hell fire.

This authoritie the Lorde gaue, not  
onely vnto Peter, but alſo to all the Apo-  
ſtles: bycauſe Peter expreſſed the faith of  
all the Apoſtles, ſaying, thou arte Chriſt,  
the ſonne of the liuing God.

So that, that the Lord ſaid vnto Peter,  
he ſaide vnto all his Apoſtles, as it appea-  
reth in Iohn, whoſe finnes ye remit, they  
are remitted &c.

Gratian in  
the 99. diſ-  
tinction.  
Prima ſedis

The Biſhop of Rome him ſelfe maye  
not be called the vniuerſall Biſhop.

Pope Bonifacius the thirde obtayned  
of

of the Emperour Phocas (y Rome should be called the head of all Churches) but with great contention and much ado.

Platina of Bonifacius. 3.

It was decreed in the counsell of Nyce, that in Alexandria, and in Rome, the olde custome should be kepte: that the Bishop of Alexandria should rule ouer Egypt: And the Bishop of Rome, ouer the Church of his Suburbes.

Ruffinus in his. 1. booke and. 6. chap. of the historie of the Church.

That it may the more plainly appeare that the Pope hath no gouernement ouer all other Bishops, reade the sixte Canon of the counsell of Nyce: there it is expressly commaunded, that the Bishop of Alexandria, shall haue the rule ouer certaine Churches: And the Bishop of Rome ouer certaine: And the Bishop of Antioche likewise ouer certaine. And that it be not lawfull for anye one of them to inuade an others iurisdiction, if any one not contented with his owne, craue dominion ouer others, he ought of righte to be called a breaker of the customes, & also of the holy Canons.

Nylus in his booke of the supremacie of the Bishops of Rome.

Seeing there is certaine countries appointed out for the Bishop of Rome: Certaine for the Bishop of Alexandria: And certaine for the Bishop of Constantinople: they are nowe no more subiect vnto him, then he vnto them.

The



## The poore mans Garden.

Codrus Vr.  
cens in his.  
Sermon.

**The Pope is the greatest Bishop: al-**  
though not in vertue, yet at least in money.

### ¶ Cap. 23.

#### I Against praying for the dead.

1. Sam. 12.

22.



While the childe was yet a  
liue, I fasted and wept: so,  
I saide, who can tell whe-  
ther God will haue mercie  
on mee, that the childe may  
liue?

23. But now we being dead, wherefoze should  
I now fast? can I bring him againe any  
more? I shall go to him, but he shall not  
retourne to mee.

Psal. 49.

7. A man can by no meanes redēme his  
brother: he can not giue his ransome to  
God.

8. So precious is the redemption of their  
soules, and the continuance for euer.

Eccle. 9. 5.

The dead knowe nothing at all: neither  
haue they any more rewarde: so: their re-  
membraunce is forgotten.

6. And they haue no more portion for euer,  
in all that is done vnder the Sunne.

10.

All that thine hande shall finde to do, do  
it with all thy power, for there is neither  
wozke, no: inuention, no: knowledge, no:  
wise.

wisedome in the graue: whither thou goest.

And the foolish Virgines saide to the wise: **gath. 12.**  
 Give vs of your Oyle, for our lamps **8.**

But the wise answered saying, We **2.**  
 feare lest there will not be enough for us  
 and you, but go ye rather to them that sell,  
 and buye for your selues.

What shall it profit a man, though he **36.**  
 should winne the whole worlde, if he lose  
 his soule?

What shall a man give for recom- **37.**  
 pence of his soule?

Then Dier saide, I praye thee therefore **Luke. 16.**  
 father, that thou wouldest sende him to **27.**  
 my fathers house (for I haue five bre- **He saith**  
 thren) that he may testifie vnto them, lest **not? they**  
 they also come into this place of torment. **should pray**  
 \* I would (not brethren) haue you igno- **or cause**  
 rante concerning them which are a sleepe, **Whalles, or**  
 that ye suppose not euery as other which **diriges to**  
 haue no hope. **he doen for**

For if wee beleue that Iesus is dead, **him.**  
 and is risen, euery so them which sleepe in **\* 1. Thes. 4,**  
 Iesus will God bring with him. **13.**

Wherefore, comforte your selues one **14.**  
 another with these wordes. **18.**

The



The poore mans Garden.

The Doctors.

Epiphanius  
in his. 2.  
boke and. 1.  
H6. against  
heresies the  
30. heresie,  
vpon the  
Ballets or  
canticles of  
Salomon. 1.

**M** Dove, come vnto the Verbour  
of the Kocke that toucheth the wall,  
vnto the benignitie and goodnesse  
of Christ, and vnto the mercy of the Lord.  
The same is the herbour of the Kocke, the  
herbour of faith, of hope, and of the trueth,  
touching the Wall, or which toucheth the  
Wall: that is to say, afore the gate be shut,  
afore the King being within the Wallles,  
will receaue no moze, after our departing  
hence, after the death: when the gates touch  
no moze the Wall, but are shut vp, so that  
we be no moze able to amende. There is  
neither fasting, nor almes deeds, nor re-  
pentance, nor righteousnesse, nor good-  
ness, nor engh, that can either profite: but  
after our death.  
For there the Lazarus cometh not  
vnto the Rich, nor the Rich vnto Lazarus:  
the Rich receaueth not the thing that he  
doth aske, though he doth aske it with ear-  
nest prayers of the mercifull Abraham, for  
the Barners and Dollores be made fast, the  
time is accomplished and past, the battaile  
is foughten, and the place thereof emptye  
and voyde, the Crownes are given: they  
that haue foughten, are at rest: they that  
haue

haue not presented or come before, are gone: they that haue not foughten, be no more there: and they that haue been overcome, are dzyen out.

For all thinges are plainly consummated and ended, by and by after the departing out of this woꝛld: but whyles they be yet all in the conflict or battayle, there is a rising againe after the fall, there is yet hope, there is a medecine and confession. And although these thinges bee not in all men most perfect, yet the saluation of other is not without hope.

Seeing that we knowe that our brethren whiche bee deliuered out of this woꝛld, by the bande and calling of the Loꝛde, are not lost, but sent before, we must not here take on vs blacke Colours, sith that they haue alredie there put on white garmentes: we must not geue occasion vnto the Panyms, that they may deseruingly and by good right blame vs, or lay to our charge, that we do lament and bewaile them as perished and lost, whom we do affirme to liue with God. And so reprocue with the testimonie of our hearts, and breake the same faith, that we do profess and set forth by our communication and talke.

When

Ciprian in  
his sermon  
of mortu-  
litie.



## The poore mans Garden.

In his.i.trea-  
tise against  
Demetrius.

When he be once departed out of this  
life, there is no more place of repentance,  
there is no more effect of working of satis-  
faction: life is here either lost or wonne,  
euerlasting saluation is here prouided for,  
by the vndergoeing of God, and the  
fruite of faith: *disput. xiiij. fo. iij. p. iij.*

August. in  
his.i.boke  
and.xii.cap.  
of the ciuitie  
of God.

When he shall be without the fruite of  
repentance, and grieffe of paine, in haine  
shall weeping be, and prayer shalbe of no  
force nor effect, *disput. xiiij. fo. iij. p. iij.*

Therefore all these thinges, that is to  
wyt, the loking vnto the Corps, or caring  
for it: the condition of the burying, and the  
pompe of the Funerals, are rather for the  
confort of the liuing, then for the aide and  
helpe of the dead. *disput. xiiij. fo. iij. p. iij.*  
If costly and pretious burying do pro-  
fite the vngodly, vile burying by none at  
all shall hurt & hinder the godly. The mul-  
titude of seruants did in the sight of men  
make excellent and glorious Funerall  
vnto that rich man that was all clothed in  
purple: but y ministerie of Angles made  
much more excellent & noble Funerall in  
the sight of God, vnto the poore scellie crea-  
ture that was full of Scabbes, Wockes,  
and sores: for they did not lay him in a  
Tombe of Marble, but did carie him into  
the

the bosome of Abraham.

We know that in this worlde, we can be helped one of another, either with pray-  
ers, or with counsel: but after we be once before the iudgement seate of Christ, nei-  
ther Iob, nor Daniel, nor Noah, be able to pray for any body, but every man shall beare his owne burthen.

Hierome in  
his.13.ques-  
tion and.2.  
chapiter.

When thou dost heare that our Lorde  
did rise againe naked, ceasse I pray thee  
from the madde expence of the burying.  
What meaneth this superfluitie and un-  
profitable dispende, which vnto them that  
make it, bringeth hurt, and no profite vnto  
the dead, but rather harme?

chrisost.in  
his 48.hom.  
vpon the 10.  
of Iohn.

We do bid and commaunde, that they  
which depart out of this life, by the diuine  
rallyng of the Lorde, be carryed forth to  
their graues, onely with Psalmes. For,  
we do altogether forbid the same prayer  
of funerals, that they be wont to sing  
commonly for the dead.

The counsel  
of toledo.3  
cap.22.23.  
qu.2.chap.  
Qui diui.

Hee that prayeth for a Martire: doth  
lying vnto the Martire.

Senten.4.  
distinctio 45  
Neque.

Cap.

13.1



## The poore mans Garden.

¶ Cap. 23.

*I Against faigned Purgatorie, and  
popish Pardons.*

Eccl. 1. 18.



¶ Come and now let vs reason together, saith the Lord: though your sinnes were as Crimſin, they ſhalbe made white as Snowe: though they were red like ſcarlet, they ſhalbe as Wool.

Cap. 57. 1.

¶ No man vnderſtandeth that the righteous is take away from the euil to come.

2. ¶ Peace ſhall come, they ſhall reſt in their beds, euery one that walketh before him.

Cap. 43. 25

¶ I, euen I am he that putteth away thine iniquities, for mine owne ſake: and will not remember thy ſinnes.

Psal. 51. 7.

¶ Purge mee with Hyſſope, and I ſhalbe cleane: waſhe me, and I ſhalbe whiter then Snowe.

Psal. 103.

¶ As high as the heauen is aboue the earth:

11. ſo great is his mercie towarde them that feare him.

12.

¶ As farre as the Eaſt is from the Weſt: ſo farre hath he remoued our ſines fro vs.

Ezchi 18.

27.

¶ When the wicked turneth away from his wickedneſſe that he hath committed, and doth that thing which is lawfull and right, he ſhall ſaue his ſoule alieue.

¶ Becauſe

Because he considereth and turneth a way from all his transgressions that he hath committed, he shall surely live and shall not die. 18

I will redeeme them from the power of the Grave: I will deliver them from death: O death, I will be thy death: O grave, I will be thy destruction: repentance is hid from mine eyes. 14.

The liuyng knowe that they shall dye, Eccle. 9. 5. but the dead know nothing at all: neither haue they any more rewarde, for their remembrance is forgotten.

Also their loue, and their hatred, and their enuie is now perished: and they haue no more portion for ever, in all that is done vnder the Sunne. 6.

And if the Tree doth fall towarde the South, or towarde the North, in the place that the Tree falleth, there shall it be. Chap. 11. 3.

The soules of the righteous are in the hande of God, and no torment shall touche them. Eccle. 5. 1.

In the sight of the vnwise they appeared to die: & their ende was thought greivous. 2.

And their departing from vs, destruction: but they are in peace. 3.

Defraude not thy selfe of the good day: Eccle. 14. and let not the portion of the good desires 14.



## The poore mans Garden.

ouerpasse thee.

16. Beue and take, and sanctifie thy soule,  
worke thou righteousnes befoze thy death:  
foz in the hell there is no meate to finde.

Toby. 3.6. Commaunde therfore that I may be  
dissolued out of this distresse: and go into  
the euerlasting place.

Math. 7.13 Enter in at the strait gate: for it is the  
wide gate, and broad way that leadeth  
to destruction.

14. Because the Gate is strait, and the  
way narrowe that leadeth vnto life: and  
few there be that finde it.

Marke. 3. He that blasphemeth against the holy  
29. ghost, shall neuer haue forgeunes: but is  
culpable of eternall dampnation.

Math. 25. And these shal go into euerlasting paine:  
46. and the righteous into life euerlasting.

Luke 16.23. And being in Hell tormentes, he lift up  
his eyes, and saw Abraham a farre off, and  
Lazarus in his bosome.

26. Besides all this, betwene you and vs  
there is a great Gulfe set, so that they  
which woulde go from hence to you, can  
not: neither can they come from thence  
to vs.

Luke 23.42. And he said vnto Iesus, Lord remember  
me when thou comest into thy kingdome.

43. Then Iesus said vnto him, Verily I say  
vnto

unto thee, To day shalt thou be with mee  
in Paradise.

And Iesus cryed with a lowde voyce, 46.  
and sayde, Father into thy handes I com-  
mende my spirite: and when he had thus  
sayde, he gaue vp the ghost.

He that beleueth in him, shall not bee John.3.18.  
condempned: but he that beleueth not,  
is condempned alredie, because he bele-  
ueth not in the name of the onely begot-  
ten sonne of God.

He that beleueth in the sonne, hath 36.  
everlasting life: and he that obeyeth not  
the sonne, shall not see life, but the wra-  
th of God abideth on him.

Verily, verily, I say vnto you, he that Chap.5.24.  
heareth my wordes, and beleueth in him  
that sent me, hath everlasting life, and  
shall come not into condempnation, but  
hath passed from death to life.

They shall come forth that haue done 19.  
good, vnto the resurrection of life: but they  
that haue done euill, vnto the resurrecti-  
on of condempnation.

Father, I wyll that they which thou Chap.17.  
hast geuen me, be with me euen where I 24.  
am, that they may beholde my glozy which  
thou hast geuen mee: for thou louedst mee  
before the foundation of the woylde.



## The poore mans Garden.

- Acts. 17.** And they stoned Stephen, who called on  
**59.** God, & said, lord Jesus, receyue my spirite.  
**Rom. 8. 1.** Nowe there is no damnation to them  
that are in Christ Jesus, which walke not  
after the fleshe, but after the spirite.  
**Galath. 6.** While we haue therfore time, let vs  
**10.** do good vnto all men.  
**Phil. 1. 21.** Christ is to mee both in life and in death  
aduantage.  
**22.** Desiring to be loosed, and to be with  
Christ which is best of all.  
**1. Thess. 4.** I would not brethren, haue you igno-  
**13.** raunt, concerning them which are a sleepe,  
that ye sorrowe not, euen as other which  
haue no hope.  
**2. Tim 4.** I haue fought the good fight, and haue  
**7.** finished my course, I haue kept the faith.  
**8.** From henceforth is laide vp for mee the  
crowne of righteousness, and not to mee  
onely, but vnto all them also that loue his  
appearing.  
**Heb. 9. 14.** How much more the blood of Christ, whi-  
che through the eternall spirite offered him  
selfe without spot to God, to pouрге your  
consciencs from dead woꝝkes, to serue  
the liuing God.  
**27.** It is appointed vnto men, that they shall  
once die, & after that cometh the iudgement.  
**1. John. 1. 7** The blood of Jesus Christ his sonne,  
pourgeth

pourgeth us from all our sinnes.

I harde a voice fro beauen, saying vnto me, write: Blessed are y<sup>e</sup> dead which here, after die in the Lorde, euen so saith the spirite: for they rest from the labours, and their woorkes follow them.

*The Doctours.*

**A**lwaies reason requireth, y<sup>e</sup> whiles we haue space & time, we should amende and correcte our fautes, whiles in this life we haue occasion ginen of repentaunce, for it is truely said, after death there is no place, nor time to confesse our sinnes.

Ignatius in his .6. epist.

Thy blood, O Lorde seeketh no reuenge: thy blood washeth our sinnes, and pardoneth our trespasses.

Cyprian of Christes passion.

After we be once departed out of this life there is no more place of repentaunce, there is no more effect or working of satisfaction: life is here either lost or wonne: euerlasting saluation is here provided for, by the due worshipping of God, and the seruices of faith.

In his first treatise against Demetrian

No man is letted either by sinnes, or by yerres to come to the obtaining of saluation, as long as a man is yet abiding or remaining in this world, no repentence is to late.

The gate is open vnto pardon and forgiveness



## The poore mans Garden.

giuenesse, and they that seeke the truth, shall haue an easie access vnto it.

Although thou doest at thy very departing out of this world, and going downe of this temporall life, praise vnto God for thy sinnes, who is the true & onely God, calling vpon him with a faithfull confession, and acknowledging both of thine offences and of his truth: thus confessing and believing, thou hast free pardon and forgiveness giuen and graunted vnto thee, of the meere goodnesse & mercie of God. And in the very death, eue as soone as thou hast giuen vp thy ghost, thou passest vnto immortallitie.

In his sermō  
of the Lords  
supper.

In that verie moment of time: euen when the soule is readie to departe auaie from the bodie, is euen at the lippes of the partic to yeeld vp the spirite, the goodnesse of our most mercifull God refuseth not repentance. And whatsoever is truely done, is neuer to late done.

Ambrose of  
good death.

He that here in this life, receiueth not remission of sinnes, shall not be there (in the life to come.)

In the 2. cap  
of the same  
booke.

Dauid as a Pilgrime and straunger, made haste vnto the common countrie of all saintes, desiring for the filthie infeed of his tarrying here, to haue his sinnes forgiven

giuen vnto him also: he shoulde go out of this life. For he y<sup>e</sup> doth not receiue here forgiuenesse of his sinnes, shall not be there, but he shall not be there that cannot come vnto life euertlasting. For, life euertlasting is the remission and forgiuenesse of sinnes.

Whom shall the date of the Lord finde vnprouided, whome the last date of this life findeth vnprouided,

Untill thou pay the last Farthing: I meruaile, but that he meaneth that paine, which is called euertlasting.

What meanes this is, and what sinnes these be, which so let a man from coming vnto the kingdome of God, that they may notwithstanding obtayne pardon by the merites of holye frendes, it is very harde to finde: & very dangerous to determine. Certainly I my selfe, notwithstanding great studie and trauaile taken in that behalfe, coulde neuer attaine to the knowledge of it.

Let no man deceyue him selfe. There are but two places: and as for any thirde place there is none at all. He that raigeth not with Christ: shall perish with the deuill without any doubt.

The soules of the godly being separated from their bodies, are in rest: & the soules

Aug. in his  
80. epistle.

In his. 1.  
booke of the  
50. sermons in  
the mounte.  
In his. 21.  
booke and. 27  
chap. of the  
citie of  
God.

In his sermon  
of time the  
232. sermon.

In his. 13.  
booke and. 8.

of



## The poore mans Garden.

chap. of the city of God. of þe vngodly do suffer punishmēt, untill the bodies of those do rise again vnto life everlasting, & the bodies of those vnto eternall death, which is also called þe second death.

In his boke vpon the 25 Psalme. Let onely the price of þe blood of my lord, auaille me vnto þe perfectiō of my deliuey.

In his. 59. sermō of the vvordes of the Lorde. Whensoeuer any man turneth him selfe vnto God, all thinges vtterly are forgiven him, let no man be doubtfull, least any thing happely be not forgiven.

In his. 1. boke &c. 14. chap. of remission of sinnes. We ye folowers of me as I am of Christ. &c. He neuer dared to say, be ye iustified of me, as I am of Christ: for no man is iust, but Christ iustifying: whosoever is so bolde to say, I do iustifie thee, it followeth also that he should saie, I beleue in thee, whiche ought to be done to none of the holy ones: but to the holiest of all.

In his. 5. boke hipogonstichon. The first place the Catholique faith, by Gods authoritie beleueth to be the kingdome of heauen: from whence whosoever is not baptized, is excluded. The seconde place, the same Catholique faith beleueth to be hell, where all Runnagates, and whosoever is withoute the faith of Christ, shall taste everlasting punishment. As for any thirde place, we vtterly knowe none, neither shall we finde in the holy Scriptures that there is any suche.

In his. 80. In what state his owne last daye shall

Inde eche man, in the same state the last daie of the worlde shall finde him: for such as euery man in the same daie shall die: men such in that daie shall he be iudged.

Who so in this life shall not please god, shall in the life to come haue repentance for his sinnes: but pardon in the sight of god he shall not finde, for although there shall be the p<sup>r</sup>ike of repentance, yet there shall be no amendement of his will.

Euery mā shall die with his owne cause, and rise againe with his owne cause.

There be 2. habitatiōs or dwelling places: y<sup>e</sup> one in the fire euerlasting: & the other in the kingdome that neuer shall haue ende.

There is none other place to correct our maners & cōditiōs, but only in this life: for after this life, euery mā shal haue that, y<sup>e</sup> he hath purchased vnto himself in this worlde.

The victo<sup>r</sup>y is gotten in his name, y<sup>e</sup> hath taken man vpon him, & hath liued without sinne, that in him, & th<sup>r</sup>ough him, being the Priest & the sacrifice, remissiō & forgiveness of sinnes should be obtayned & giuen, that is to say, by y<sup>e</sup> mediatur of God & man, y<sup>e</sup> man Iesus Christ, by whom the purging of our sinnes being made, wee are reconciled vnto God. For, men be not separated from God, but by sinnes whereof the purging is not made, or whiche are not

epistle to  
Hefichina.

To Peter  
the Deacon  
3. chapter.

in his. 49.  
treatise vp-  
on rhon.  
in his. 18.  
mō of the  
vvordes of  
the Apostle.  
in his. 54. E-  
pist. to maci-  
donius.

in his. x.  
boke & xxii.  
chap. of the  
Citic of  
God.



## The poore mans Garden.

purged in this life by our owne vertue and strength, but by the mercie of God: by his pardon and clemencie, and not by our owne power. For, the same smale vertue & strength, that is called ours, is graunted and giuen vnto vs by his goodnesse.

In his 1. treatise  
vpon the  
epistle of  
Iohn.

My brethren, we haue Iesus Christ the righteous, our aduocate with the father, he is the propitiatio<sup>n</sup> or pardon for our sinnes. He that helde this, neuer made heresie: He that helde this, neuer made Schisme: For, whereof do Schismes come? Hercof they come, when men say, wee are righteous: we do make holy the vnholý: we do iustifie the wicked: wee do praise: wee do obtayne.

In his booke  
of 50. Homilies.  
the 63. Homilie.  
Hier. in his  
1. booke and  
1. chap vpon  
the lamentation  
of Ieremie.

O vanitie, selling vanitie, to them that will heare vanitie: & vaine are they that will beleue it.

Thou shalt not go thence, vntill thou haue paid the last farthing: Christes meaning is, that he shall neuer come out: for that he must euer moze paie the last farthing, whiles he suffereth euermore punishment for his sinnes committed in this worlde.

In his booke  
vpon the 95.  
of Esaie.

He that doth not obtaine forgiveness of his sinnes whiles he yet liueth in the body doth perish to God, and ceaseth to be, but he doth remaine or abyde to him selfe.

unto everlasting tormentes.

The dead hath no parte in this world, in his boke  
 nor in any worke vnder the Sunne. &c. vpo the. 9. of  
 The dead can adde nothing vnto that whi. Ecclesiastes.  
 che they haue taken with them out of this  
 life, for they can neither do good, nor sinne,  
 neither increase in vertue, nor vice.

A sinner yet living, may be better then  
 a righteous man that is dead, if he will  
 followe his vertues. And wherefore: for  
 they that be aliue, may for feare of death  
 do yet good dedes: but they that be dead,  
 are able to adde nothing vnto that whiche  
 they haue once bozne awaie out of this  
 life with them.

The thiefe on the Crosse needed not so  
 much as one day, to repent him selfe: what  
 speake I of one day: No, he needed not one  
 houre: So great is the mercie of God to-  
 wardes vs.

Chrisost. in  
 his. 27. Ho-  
 mily vpon  
 Genesis.

This thing onely I require of a sinner  
 (saith God) that he confesse his sinnes, and  
 leaue the same: afterwarde I lay no more  
 punishment vpon his sinnes.

in his. 44.  
 Hom. vpon  
 Genesis.

Prepare thy workes against the ende,  
 make thy selfe ready to the waie: If thou  
 hast taken away anye thing from anye  
 man, restore it againe, & say with Zacheus:  
 If I haue taken away any thing from any  
 man

in his 2.  
 serm. of La-  
 zarus.



## The poore mans Garden.

man, I do giue it him againe fourefolde: if thou be made an enemye to any man, be reconciled vnto him againe, before ye come before the iudge. Paie all thy debtes here, that thou maiest without anye feare or trouble of conscience see that dreadfull iudgement seate: whiles wee be yet here we haue a godly hope: but as soone as we be once departed hence, it lieth no more in vs for to repent, nor for to washe away our sinnes.

Iustinus. Q.  
60. to Or-  
thodofius.

This is a plaine and a manifest doctrine of Lazarus and Dives, by which is taught, that after the departing of the soule from the bodie, men cannot by any meanes, or prouisions, or by any policies, bring profit or commoditie to them.

Gregory in  
his. 4. boke  
of dialoges  
and. 25. cap.

It is most certaine, that the soules of the righteous, being loosed from the flesh, are receyued into the heauenlye seates. And that the verie trueth it selfe testifieth, saying. Where the Corps is, there the Eagles will resorte.

Olimpiodo-  
rus in the. 9.  
chap. of Ec-  
clesiastes.  
De. B. Phi-  
logonio.

In what place, or state soeuer a man shall be founde when he dieth: in the same state and degree, he shall remaine for ever.

I will stande bounde in Gods behalfe, if any of vs forsake his sinnes, with all his heart, and make true promise vnto God,  
that

that he will no moze retourne vnto them,  
that then God shall require nothing els  
vnto satisfaction.

So Catholique man nowe doubteth of  
purgatorie : whereof notwithstanding  
among the auncient fathers there is either  
no mention at all, or verie selbome, yea,  
even vntill this daie the Grecians beleue  
it not: so, as long as there was no care for  
purgatorie, no man sought after Pardons  
(A cupstantiall reason.)

Pardons are not knowen vnto vs by the  
authoritie of the Scriptures : but by the  
authoritie of the Church of Rome, and of  
the Popes, whiche is greater then the  
authoritie of the Scriptures (A blasphemous  
mouth so to saie.)

Polidorus  
of the inue-  
tions of  
things, in  
his. 8. boke  
and. 1. chap.

Syluester  
Prierias in  
his boke a-  
gainst Lu-  
ther.

Fisher. B. of  
Rochester  
in his boke  
against Lu-  
ther.

Thus I aunswere: It cannot well ap-  
peare from whom Pardons first began.  
Among the olde Doctours, and Fathers  
of the Church, there was either no talke  
at all, or very litle talke of purgatorie: but  
as long as purgatorie was not cared for,  
there was no man that sought for pardons.  
For the whole price of Pardons hangeth  
of purgatorie: take a waye Purgatorie,  
and what shall wee neede of Pardons?  
Pardons began, when folke were a litle  
affraied with the paines of Purgatorie.

(Beholde



The poore mans Garden.

(Beholde a purgatorie fisher.)

**John Maior** Di. Pardons little may be saide of cer-  
vpon the 4. tentie, for the Scripture expressely saith  
sent. and. 20. nothing of them, touching that Christ sayd  
distinction vnto Peter: Vnto thee wyll I geue the  
Quest. 7. keyes. &c. We must vnderstand this au-  
thoritie with a cozne of Salt. (Therefore  
certaine of the Popes Pardons that pro-  
mise twentie thousande yeres, are foolish  
and superstitious.)

**Alphosus de Castro**, in his 8. booke of pardon. There is nothyng in the Scriptures  
lesse opened, or whereof the olde fathers  
haue lesse wrytten then Pardons: of Pan-  
dons there is no mention.

In the Tri- In many of their bookes there are com-  
pate vvorke, payned so many dayes and yeres of Pan-  
that is ioy- don, that good men maruaile that they  
ned vwith could euer come out, by the consent ey-  
counsell of ther of the Pope, or of any other good man.

**Lateran**, the 3. booke and 8. chap. Rome geueth all thinges to them that  
geue all things: All things at Rome wyll  
passe for money.

The deuising of Pardons, is a godly  
guile, a hurtlesse deceite, to the entent that  
by a deuout kinde of erroure, the people  
may be drawen to godlinesse.

**Bernarde of Clunice** in Sataria  
Veselus a Schole Doc- Amongst vs in Rome, Churches, Priests,  
tour. Alters, Masses, Crownes, Fire, Incense,  
Prayers and Heauen are set to sale: yea,

God

God him selfe amonges vs may be had for  
money.

The Popes Canons seeme not nowe, to  
gude mens liues: but if I may so say, they  
seeme rather to make a banke and to get  
monie.

Budæus in  
Pandictis.

Rome our mother is become an harlot,  
and for monie, & rewarde, laeth her selfe  
to sale.

Thomas  
Becket in  
his epistle to  
the B. of  
Mentze.  
Bullinger in  
the Reuela-  
tion.

If *Caput* come of *Capio*, whiche signi-  
feth to take: the may Rome well be called  
so, which doth nothing for sake.

If you decline *Capio Capis*, and to the  
groundes come. Her nettes are large and  
can not misse, to catch both all and some.  
If we haue any thing from Rome they be  
trifles. It receiueth our golde, & deceyueth  
us alas onely mony nowe there rayneth.

Mantuan.

¶ Cap. 23.

¶ Against Aparitions & appearing of Sou-  
les after they depart from the bodie.



In the sweate of thy face  
shalte thou eate bread, till  
thou retourne to the earth:  
for out of it wast thou taken,  
because thou art dust, and  
to dust shalt thou retourne.

Gen. 3. 19.

Let none be founde among you, that

Deu. 18. 10.

¶ 1

maketh



## The poore mans Garden.

maketh his sonne or his daughter to go  
through the fire, or that vseth witchcraft,  
or a regarder of times, or a marker of the  
flieing of foules, or a Sozcerer,

ii. Or a Charmer, or that counselleth with  
spirites, or a soothsayer, or that asketh coun-  
sell at the dead.

1. Sam. 13. Nowe being dead, wherefore should I  
fast: can I bring him againe any more: I  
shall go to hym: but he shall not returne  
to mee.

Job. 10. 20. Are not my daies fewe: let him cease,  
and leaue of from mee, that I may take a  
little comfort,

21. Befoze I go, and shall not returne, euen  
to the lande of darknesse and shadowe of  
death.

Eap. 14. 12. So man sleepeth and riseth not, for he  
shall not wake againe: nor be raised from  
his slepe, till the beauen be no more.

13. And he knoweth not if his sonne shalbe  
honourable, neither shall he vnderstande  
concerning them, whether they shall be of  
lowe degree.

Eap. 17. 19. They shall go downe into the bottome  
of the Pit: surely it shall lie together in  
the dust.

Ehap. 7. 6. As the Clowde vanissheth and goeth a-  
way, so he that goeth downe to the grave,  
shall

shall come by no more.

He shall returne no more to his house, : 10  
neither shall his place knowe hym any  
more.

The dayes of man are as grasse : as a flower of the field, to flourish ye. 5.

For the winde goeth ouer it, and it is gone: and the place thereof shall knowe it no more. 16.

And when they shall say vnto you, enquire at them that haue a spirite of diuination, and at the Southsayers, which whisper and murmur: should not a people enquire at their God: from the liuing to the dead? Eccl. 8.19.

To the lawe, and to the testimony. &c. 20.

A people that prouoke mee euer vnto my face, that sacrificeth in Gardens, and burneth incence vpon Bricks. Chap. 65.3.

Which remaine among the graues, and lodge in the desertes. &c. 4.

Our life is short and tedious : and in the death of a man there is no recovery, neither was any knowne that hath returned from the graue. Eccles. 1.1

The Soules of the righteous are in the handes of God, and no torment shall touch them. Chap. 3.1.

Take no heavinesse to heart, or grieve it away, Eccle. 38. 20.



## The poore mans Garden.

away, and remember the last ende.

21. Forget it not, for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

23. Seeing the dead is at rest, let his remembrance rest: and comfort thy selfe againe for him, when his spirite is departed from him.

Luke. 12. 20. But God sayde vnto him, O foole, this night wyl they fetch away thy soule from thee.

Lap. 19. 30. And he saide, Nay father Abraham, but if one come vnto them from the dead, they wyl amende their liues.

31. Then he sayde vnto him, If they heare not Moyses, and the prophetes: neither wyl they be perswaded though one rise from the dead againe.

Acts. 7. 59. And they stoned Stephen, who called on God and saide, Lorde Iesus, receiue my spirite.

2. Cor. 11. And no maruaile: for Satan himselfe is transformed into an Angell of light.

1. Thess. 4. I would not, brethren haue you ignorant, concerning them which are a sleepe, that ye sorowe not, euen as other which haue no hope.

Marke. 5. 2. And when he was come out of the Ship, there met him incontinently out of the Graues,

Craves, a man which had an uncleane  
spirite.

Who had his abyding among the 3.  
Craves, and no man coulde binde him, no  
not with chaines.

*The Doctours.*

**G**OD forbid that we shoulde beleue Tertullian  
in his booke  
of the soule.  
that the soule of any saint, much  
lesse of a prophete, hath been fetched

by the deuyl, being taught that Satan  
him selfe is transformed into an Angel of  
light, much moze into a man of light: and  
that he shall also affirme him selfe to be  
God, & worke wonderful signes soz to sub-  
uert even the very elect, if it were possible.

But although the vertue of God, hath  
called againe certaine soules into their  
bodies, soz to teache vs that he might do  
it by his owne right: It shall not therfore  
be communicated, o2 graunted vnto the  
confidence and boldnesse of Magicians o2  
Sorcerers, and vnto the deceitfulnesse of  
dreames, and lyings of Poets: but when  
in the examples of the resurrection, the  
vertue o2 power of God doth bzing againe  
the very soules into their bodies. It is  
shewed with a whole and full trueth,  
and which can bee touched and handled,  
that is a shape o2 forme of veritie, o2 that



## The poore mans Garden.

it is a true and an vnfeigned shape oꝛ foꝛme : so that thou mayeste iudge that all fetching vp, and appearing of the dead without bodies, is meere illusion and deceitfulness.

Augst. to  
Symplian  
3. question.

The spirite of Samuel, which the woman Sozcerer raised vp to Saul, was not the soule of Samuel, but the deuyl, which appeared in Samuels likenesse, foꝛ to deceaue Saul.

Hiroem vp-  
on the. 8.  
Chap. of  
Jeremy.

You ought to know this, that euery nation asketh counsell at their owne gods, & enquireth of the dead foꝛ the health of the quicke: but God hath geuen you the lawe foꝛ your helpe.

Chisost. in  
his. 29. Hom  
vpon the 8.  
of Math.

The soule that is departed from the body, can not wander in this countries oꝛ regions. Foꝛ the soules of the righteous, are in the handes of God: and also the soules of the children, foꝛ they haue not sinned. And that the soules of sinners are straight waies after their departure, led away, it is made manifest by the rich man, & Lazarus.

But the Lorde doth also say in another place, This day wil they fetch away again thy soule from thee. Therfoꝛe the soule after that it is once gone from the body, can not wander here amongst vs, and not without a good cause, foꝛ if they that go in a iourney,

ney, if they chaunce to come into some unknown countries, can not tell whither to go, except they haue a guide: howe much more shall the soule being departed from the body, when she entereth into a life and way that is altogether newe vnto her, be uncertaine and ignoraunt, whither she may go, except she get a guide.

It may be proued by many places of scripture, that the soules of the righteous men do not wander here after their death. For Stephen saith: Lord receiue my spirit, & Paul did desire to be loosed, and to be with Christ. The Scripture also doth saye of the Patriarch, And he was laied to his fathers, being dead in good age. And that the soules of sinners can not abide here, neither heare the rich what he saith, marke and weigh what he doeth aske and not obtaine. If the Soules of men might be conuersant here: he would haue come himself, as his desire was, & certifie his brethren of the tormentes of Hell.

By the which place of the Scripture, this is also most manifest and plaine, that the soules, after they be gone out of their bodies, are led into a certaine place, from whence they come not againe at theyr owne will and pleasure, but do tary there



## The poore mans Garden.

for the dreadfull date of iudgement.

How shall they perswade me, or make me to beleue that the soules of vnspotted men, do worke with them: shall it be cause that thou hast some times hard them, that be possessed with deuils, crie out and say, I am the soule of such a one, but this saying doth also procede & come of the fraude and deceiptefulnesse of the deuill. For, it is not the soule of the dead that speaketh such thinges: but the deuill doth faine & counterfait them, that he may deceyue and beguile them that heare.

These ought to be taken as olde wines fables, the words of liers, & frate bugges of childzen: neither can the soule, being departed from the bodie, walke in the earth.

in his 4. sermon of Diues and Lazarus.

What thou maiest also abundantly and fully knowe that the doctrine of the scriptures, and of the Prophetes, is of more weight and auctoritie, than if they that be raised againe from death, should shew any thing: consider this with thy selfe, that whosoever is dead, is a seruaunt: but whatsoeuer the scripture doth speake, the Lord hath spoken it. Therefore though a dead man should rise againe, or an Angell come downe from heauen: we must chiefly and aboue all thinges beleue the Scriptures.

Scriptures. For, the maister of the Angells, and the Lord, both of the liuing and the dead, hath made them.

And if God had knowne that the dead, being raised againe, might haue profited the liuing: he that hath done all thinges for our profite, would not haue lefte the same vndone. And if it were, that the dead should often times rise againe, men would also despise the same, and set naught by it now a daies.

Let vs not seeke to heare those of the dead, that the holy Scriptures do teach vs most plainly, least by the procelle of time, the deuill should haue set forth pernicious doctrines, and also least the worde of God, should haue come into contempte. For in steade of good spirits, the deuill would haue appeared for euery trifle vnto men, and woulde haue transformed him selfe into the soules departed: for to bring euery day newe reuelations, or he should haue made as though he had raised some of the dead by false and deceitfull illusions, or he should haue toured awaie some men from the true faith, whiche would haue made folke to beleue, that they had bene dead and raised vp againe, & so he would haue made them to saie, whatsoeuer it had pleased



## The poore mans Garden.

sed him.

Wherby it should haue come to passe, that the holy Scriptures should haue been vtterly despised, and that men would only haue geuen credit to such reuelations as we do see by experience now at this day. And so men coulde not haue deserued or knowe the true reuelations of God, from the reuelations of the deuil.

And therfore, God would not teach vs by the dead, but by his holy Scriptures, and by the ministerie of liuyng men: of whom also he had vs to beware, that they do not set forth vnto vs one thing for an other, and deceiue vs.

Cyrill in his  
10 booke a-  
gainst Iulia-  
nus.

Let Iulianus shewe and proue, where the holy Apostles haue taught vs, that we must lye about y Sepulchres or Graues, and seeke for the visions or appearinges of the dead, that is to say, dreames.

But he can not do it, for he is deceiued and seduced in it, yea, the good man did not perceiue nor vnderstande that hee did in this thing, rather condemne the abhominable superstition of the Greekes, then any superstition that he can finde in vs. For, neither the Iewes, nor we after them, folowynge the sacred and holpe lawes, bee wont to enquire and seeke

for

for visions by dreames, nor to take pleasure, as little Infantes with sundrye and diuers appearings: but contrarywise, we do hate them that teache such thinges: for the lawe of God speaketh of them in Deuteronomie. XIII. Chapt. after this maner, If there rise among you a Prophet or a dreamer of dreames. &c. We haue then a commaundment to withdraue our selues from dreames: but these thinges are pleasaunt and acceptable vnto them that serue deuylles, and seme vnto them both greate and worthy to bee obserued with all diligence.

It is moste certaine, that when they gaue them selues to serue deuyls, they dyd sleepe in the Graues, and went after dreames and soothsaying, behauyng them selues after the maner of Sorcerers.

The rude ignorant people thinke that mens soules walke about the Graues, and reliques of their bodyes.

Lactantius  
in his. 2.

booke and. 2.

chap. of his  
institutions.

\* Thephi-  
laste vpon  
the. 16. of  
Luke.

\* There be such nowe a dayes, whiche are wont to say: who hath seene what is done in Hell: who euer came to bring vs word: But let them heare what Abraham saith, For if we do not beleue the scriptures,



## The poore mans Garden.

tures, we woulde not beleue them neither that should come fro hell. The Jewes haue well declared the same, which be cause that they beleued not y scriptures, woulde in no wise beleue them that were raised againe from the dead: but woulde haue slaine Lazarus that was raised againe. And although many were raised againe fro death, after that Christ was crucified, yet did they not let therfore to persecute most cruelly the Apostles afterwarde.

If it had been profitable for the faith, that the dead had oftentimes appeared vnto the liuing, the Lorde woulde haue doen it often. But nowe there is nothing so profitable, as the diligent searching out of the scriptures. The deuyl can also counterfaite falsely and in outwarde appearance, the resurrection of the dead, for to seduce and deceaue the ignoraunt and foolish, and for to sowe pernicious and deuillishe doctrines according to his malice.

But they can haue no illusions that search the scriptures as it behoueth, for they be the Candle, which if it shineth & geue light oncs, the theefe is taken & manifested. We must then beleue the scriptures, and not care for the raising or wandring vp againe of the dead sonles.

Cap. 24.

Christ is onely our mediator and  
intercessour, to God the father.



Come vnto mee, all that are  
weary and laden, and I will  
ease you.

And there was a voyce  
from heauen, saying, Whon  
art my beloued sonne, in thee I am well  
pleased.

Merely, merely, I say vnto you, He that  
entresth not in by the doore into the sheepe-  
solde, but climeth vp another way, he is a  
theefe and a robber.

I am the doore, by mee if any man enter  
in, he shalbe saued; and shall go in and out  
and finde pasture.

Jesus saide vnto him, I am the way, and  
the trueth, and the life. No man cometh  
vnto the father, but by mee.

Merely, merely I say vnto you, What-  
soeuer ye shall aske y father in my name,  
he wyll geue it you.

If God be on our side, who can be against  
vs: Who spared not his owne sonne, but  
gaue him for vs all to death: how shall he  
not with him geue vs all things also?

Who shall condemne: It is Christe  
which is dead, yea rather which is risen  
again e



again, who is also at the right hande of God, and maketh request and intercession for vs.

**Exo. 10. 13.** Whosoener shall call on the name of the Lord, shall be saued.

**1. Cor. 1. 30.** We are of him in Christ Jesus, who of god is made vnto vs, wisdom, & righteousness, & sanctification, and redemption.

**1. Tim. 2. 5.** There is one God, and one mediator, betwene God & man : whiche is the man Christ Jesus.

**Heb. 7. 24.** This man, bycause he endureth for euer, hath an everlasting Priesthooe.

25. Wherefore he is able also perfectly to saue them y<sup>e</sup> come vnto God by him, seeing he euer liueth, to make intercession for them.

**1. John. 2. 1.** My Babes, these thinges write I vnto you, that ye sinne not : And if any man sinne, we haue an aduocate with the father, Jesus Christ the iuste.

2. And he is the reconciliatio for our sinnes; and not for ours onely, but also for the sinnes of the whole worlde.

*The Doctors.*

Ambrose in  
his booke of  
isaac and of  
the soule.

**C**hrist is our mouth whereby we  
speake vnto the father : our eyes  
whereby we see the father: our right  
hande, whereby we offer our selues vnto  
the father, without whose intercession  
neither,

neither we, nor all the Sainctes, haue  
ought to do with God.

Then through shame, vse accustomably  
euery where this miserable excuse, why  
they neglect to come vnto God, saying, that  
by them we go vnto God, as by the noble  
men we come vnto a King. Well said: is  
there any man so mad, or so vnmindfull  
of his health, to giue vnto a noble man the  
honour due vnto the king onely? so that  
if any in such sorte behaue them selues,  
they are iustly condemned as guiltie of  
treason. And shall these men not thinke  
them guiltie, which giue the honour of the  
name of God vnto a creature: and forsake  
their Lord, to worship their fellowe ser-  
uants: as though there were any thing  
greater then God, to whome a man might  
do seruice.

For therefore also do we go vnto a king  
by Tribunes and noble men, because the  
king is also a man, and knoweth not  
to whome to commit the publique weale.  
But to obtayne Gods fauour, from  
whome vndoubtedly nothing is hidde  
(so he knoweth what is meete for euery  
man to haue) we haue no neede of an ad-  
uocate, or spokesman, but a deuout minde.  
For, wheresoeuer such a one speaketh  
vnto

In his booke  
vpon the .i.  
chap. to the  
Romaines.



## The poore mans Garden.

unto God, God will answer him.

in his 4. booke vpon  
Luke.

We haue all thinges in Christ if thou desire to be cured of thy wounds, he is thy Physician: if thou be grieved with thy sinnes, he is thy righteousness: if thou lacke helpe, he is thy strength: if thou feare death, he is thy life: if thou be in darke-nes, he is thy light, if thou wilt go to hea-ven, he is thy way: if thou seeke meate, he is thy nourishment.

Augu. in his  
1. treatise vpon  
the epist.  
of Iohn.

He being such a man did not saie, we haue an aduocate with the father: but any do sinne, we haue an aduocate with the father: He saide not, ye haue mee for an aduocate: But brethren, wee haue an aduocate with the father, Iesus Christ, the righteous, & he is the satisfaction for our sinnes.

He that hath holden this, hath committed no heresie: he that hath holden this, hath committed no Schisme.

He saide not, ye haue, neither ye haue mee, neither saide he, ye haue Christ: but he put Christ, and not him selfe, and saide we haue, not ye haue: he had rather put him selfe in the number of sinners, that he might haue Christ his aduocate, then put him selfe an aduocate, whereas Christ should be the aduocate. And to be founde among

among the proude men, whiche shall be  
punished.

We are reconciled and brought in fa-  
uour againe with God, through Christe  
which is the mediator, that of enemies  
we might be made sonnes.

Neither should we be deliuered through  
him, as onely the mediator of God and  
man Christe Iesus, if he were not also  
God. But when Adam was made, that  
is to wit, a right man, he needed no medi-  
ator: but when as sinnes did separate  
us from mankind farre from God, we  
must be brought in fauour againe with  
God, by a mediator, and a meane, which  
was onely borne without sinne, liued and  
was slaine, vnto the rising againe of the  
flesh, and to euerlasting life.

Although desirest for the priest, he is aboue  
in heauen, where he maketh intercession  
for thee, which vpon the earth died for thee.

We are not commaunded to go vnto  
the creatures that we may blesse, or ob-  
taine bleffulnesse: but vnto the creatour,  
of whom, if we be otherwise perswaded  
then the matter is, or then it behoueth, we  
are deceined, with a most pernicious er-  
ror.

Christian men do pray one for a nother  
in

In his enchi-  
ri dion vto  
Laurèce the  
32. chap.

In the.119.  
chap. of the  
same boke.

Vpon the  
94. Psalm.

In his.3.  
boke of free-  
vill.

In his secôd



## The poore mans Garden.

boke and. 8.  
cap. against  
Parmenian.

Chrisost. in  
his. 12. Hom.  
of the wo-  
man of Ca-  
nane.

24  
L4

In the same  
Homily.

in their prayers: but he for whom no man  
doth pray, but he for all men, is the only  
and true mediator.

As he farre from thee, that thou needest  
to go to some place: God is not shut up in  
a place, but is alwayes at hande: and he  
that is not included and sparred up in a  
place, is holden with faith. For if thou wilt  
aske a man any thing, thou doest enquire  
what he doth, and he hearing, pretendeth  
 sleepe, or is not at leasure, or surely the ser-  
uaunt wyll not aunswere. But with God  
thou needest none of all these: but where-  
soeuer thou art, or callest for helpe of him,  
he wyll heare thee. Thou needest no Por-  
ter, no Mediator or goer betwene, or ser-  
uaunt: but say, God haue mercie vpon  
mee.

Tell me, O woman, sith thou art a wil-  
ked & a sinnefull woman. how durst thou  
go vnto him: I knowe (saith she) what I  
do: behold the wisdom of the woman,  
she prayeth not vnto Iames, she entreateth  
not Iohn, she goeth not vnto Peter, she did  
not get her selfe to the companie of the Ap-  
ostles, she sought for no Mediator: but  
for all these things, she tooke repentance  
for her companion, which did fulfill the  
rome and place of an Aduccate, and so she  
did

do go to the highest fountaine.

We haue no neede of Aduocates with God, nor of any running or gadding about to speake faire vnto other. For, although thou bee alone, and without any aduocate, and pray vnto God by thy selfe, thou shalt obtaine thy petitions. For God doth not so easly heare vs when other prayeth for vs, as whē we pray our selues, although we be full of much euill and vnrightheousnesse.

Thou seeest how that Christ denied and put her backe, when other men prayed for her: but as soone as she praying, cryed for her bone and gift, he graunted it.

Christ is made vnto thee all things, hee is thy table, thy clothing, thy house, thy head, thy roote, and thy mouth.

He put to it (in my name) to shew that he was a Mediatour, and a graunter, and a giuer with God, for there is none that can come vnto the father but through the sonne, by whom wee haue leading to the father in spirite, as it is witten. Therefore he calleth him selfe the Wayen, and the way: for he saith, No man cometh vnto the father, but through mee.

We must pray in the name of our Saviour, if we wyl be hearde of the father.

in his Hom.  
of goyng  
forwarde of  
the Gospell.

in his. 2. Ho-  
mily to the  
people of  
Antioche.  
Cyrill in his  
11. boke vp-  
on Iohn.

in his boke  
vpon the. 1.  
of Esay.



## The poore mans Garden.

Beda vpon  
the epist. to  
the Ephe. 2.  
Chap.

The sonne of god praieth for vs, praieth  
in vs, and is praied of vs: he praieth for vs  
as an Advocate, and euerlasting priest: he  
praieth in vs, as our head he is praied of  
vs, as our God.

### ¶ Cap. 26.

*I* Christ is our Mediatour and intercessour  
in both natures, (that is) as he is God and  
man in one person: And not according  
to his humane nature onely, as the  
Papistes diffirmeth. &c.

Math. 1. 23.



Beholde, a virgin shalbe with  
childe, & shal beare a sonne,  
and they shal call his name  
Emmanuel, whiche is by in-  
terpretation, God with vs.

Cap. 11. 28.

Come vnto mee, all ye that are weery  
and laden: and I will ease you.

Cap. 16. 16.

Then Simon Peter answered, & sayde  
Thou art the Christ the sonne of the living  
God.

Mark. 1. 11.

Then there was a voice from heauen,  
saying: Thou art my beloued sonne, in  
whome I am well pleased, heare him.

John 1. 4.

And the worde was made flesh, & dwelt  
among vs (and wee saw the glorie there-  
of, as the glorie of y<sup>e</sup> onely begotten sonne  
of the father) full of grace and trueth.

No man ascendeth vp to heauen, but he Chap.3.13.  
that hath descended fro heauen: the sonne  
of man which is in heauen.

And we beleue & knowe that thou art Cap.6.69.  
the Christ the sonne of the liuing God.

Beleue in God: and beleue in mee. Chap.14.

My father worketh hitherto: & I worke. Chap.5.17.

Wherefore the Jewes sought the more 18.  
to kill him: not onely bycause he had broke  
the Sabbath day: but saide also that God  
was his father, and made him selfe equall  
with God.

I am the resurrection & the life: he that Chap.11.25.  
beleueth in mee, shall neuer die. Beleuest  
thou this? She said vnto him, yea Lord, I  
beleue that thou art the Christ the sonne  
of God, which should come into the world.

I am the way, & the trueth, and the life. Cap.14.6.  
No man cometh vnto the father, but by  
mee.

Verily, verily, I say vnto you: What, Cap.16.23.  
soeuer ye shall aske y father in my name,  
he will giue it you.

Thou art my Lord, and my God. Cap.20.28.

These thinges are witten that ye 31.  
might beleue, that Iesus is the Christ the  
sonne of God: & that in beleuing ye might  
haue life through his name.

Take heede vnto your selues, and to all. Ads.20.28.



## The poore mans Garden.

**12.** the flocke, whereof the holye ghost hath made you ouerscers, to feede the Church of God: which he hath purchased with his owne blood.

**Rom. Cap. 3.25.** Whome God hath set forth to be a re- conciliation thzough faith in his blood, to declare his righteousness by the forgiveness of the sinnes that are passed, thzough the patience of God.

It is one God, who shall iustifie circumcision of faith, and vncircumcision thzough faith.

**Chap. 4. 3.** Abraham beleued God, and it was counted to him for righteousness.

**Chap. 5. 10** For if when wee were enemies, we were reconciled to God by the death of his sonne, much moze being reconciled, we shall be saued by his life.

**Chap. 8. 2.** The lawe of the Spirite of life which is in Christe Iesus, hath freed mee from the lawe of sinne and of death.

**Chap. 9. 5.** Of whom are the fathers, and of whom concerning the fleshe, Christe came, who is God ouer all blessed for ever, Amen.

**1. Cor. 5. 19.** God was in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

Let the same minde be in you that **Philp. 2.**  
was euen in Christ Iesus, who being in  
the forme of God, thought it no robberie  
to be equall with God.

But he made him selfe of no reputation, **7.**  
and tooke on him the forme of a seruant,  
and was made like vnto men, and was  
founde in shape as a man.

In whome we haue redemption **Colos. 1. 14.**  
through his blood, that is, the forgiveness  
of sinnes.

Who is the Image of the invisible **15.**  
God, the first borne of euery crea-  
ture.

It pleased the father, that in him should **19.**  
all fulnesse dwell.

And by him to reconcile all thinges **20.**  
vnto him selfe, and to sette at peace  
through the blood of his Crosse both the  
thinges in Earthe, and the thinges in  
heauen.

For in him dwelleth all the fulnesse of **Chap. 2. 9.**  
Godhead bodylie.

There is one God, and one mediator **1. Tim. 2. 5.**  
betwene God and man, which is the man  
Christ Iesus.

Who being the brightnesse of the glory, **Heb. 1. 3.**  
and the ingraued forme of his person,  
and bearing vp all thinges by his mightie



## The poore mans Garden.

woorde, hath by him selfe purged oure sinnes, and sitteth at the right hande of the maiestie in the highest places.

**Cap. 4. 14.** Seeing then that wee haue a great high Priest, which is entred into heauen, such as Jesus the sonne of God, let vs holde fast our profession.

**Chap. 5. 8.** Though he were the sonne, yet learned he obedience by the thinges whiche he suffered.

9. And being consecrate was made the Authoꝝ of eternall saluatiō vnto all them that obey him.

### *The Doctours.*

Iustynus  
Martyr in  
his. 3. boke  
folio. 16.

**W**e must not diuide the two natures of Christ in one person, but attribute simplie to the person the office of our redemption and mediation, seeing Christ being man, when he liued innocently without sinne, then he suffered a voluntarie death. &c. But in as much as he was God, he restored both that whiche he had bought and deliuered, as also he conquered and destroyed death.

Epiphanius  
folio. 433.

**W**hen Christ suffered death in his flesh vpon the Crosse, the Godhead and manhood were together, but his Godhead did not suffer, that we might be iustified not onely in his flesh, but also in his diuinitie, and that

that wee might be saued both in his God-  
head and manhode together.

For the Mediatour of God and man is in his boke  
this, being God & made mā, not hauing al- to Ancora-  
tered or chaiged his nature, but according rus.  
to both of them he is mediatour, for both  
God and man, the Mediatour of God and  
men, y true house of God, the holy priest-  
hode, the gener of the holy ghost, who doth  
regenerate and reneue againe all thinges  
to God.

He shewed him selfe such sozt vnto men, August.vp-  
that he sent euen from heauen the bread, on the.134.  
and his sonne equall to him selfe, which is P salme.  
that, that he gaue him selfe, him to be made  
man, and to be slayne for men, that thou  
shouldest taste by this what thou arte, and  
what thou art not. For it was very requi-  
site for thee to taste the gentlenesse of God,  
for it was farre from thee and to hie, & thy  
selfe was too to abiect, & lying in y ground,  
the mediatour was sent in this great se-  
paration. Thou O man, couldest not come  
to God, vntill God became man, that thou  
being a man, mayest come to a man. And  
he was made mediatour of God and men,  
the man Christ Jesus. But if he had been  
man onely, in following that which thou  
art, thou shouldest neuer attayne to come  
vnto



## The poore mans Garden.

unto God: if he had been God onely, not being able to comprehend that which thou art not, thou shouldest neuer attaine unto him. God was made man, that thou following the man, which thing thou mayest do, mightest come unto God, to whom thou couldest not come.

In his Hom.  
of sheepe  
the. 12. chap.

One mediatur betwene God and man. &c. For he was God with his father, and he was man with men. The manhode is no mediatur without the Godhead. The God is no mediatur without the manhode. Beholde the mediatur, the Diuinitie without the humanitie, is no mediatur: the humanitie without the diuinitie, is no mediatur.

In his En-  
chiridion to  
Laurée the  
108. chap.

We could neuer haue bene deliuered by that one onely mediatur of God and men the man Christ Iesus, vlesse he had bene God also.

Ambr. vpon  
the. 1. Tym.  
and. 2. chap.

That he is the mediatur of God, and men, the man Christ Iesus: that is, not without his Godhead, for because he was a man in God, and God in man, that he might be of them both mediatur, and might reconcile both in him selfe, he first did this.

Cyrrill in his

Christ Iesus is mediatur betwene God and man, not onely because he hath

re

reconciled man vnto God; but also by  
cause he is naturally and substantially  
both God and man in one person. And  
after this maner God hath reconciled vs  
to him selfe. For otherwise, howe could  
S. Paul say that there is one Mediatour  
Christ Iesus. But it shall not be farre frō  
the purpose, to touch the meane or maner  
therof. Therefore in asmuch as there be  
two which the middel doth ioyne together,  
so is necessarily touched of them both: &  
so those thinges which be diuers, be con-  
ioyned and knit together by the middell;  
but Christ is mediatour betwene God &  
man, bycause in him alone god & man are  
vnited & conioyned. He is not for all that  
some thirde thing besides God & man: but  
true God & true man: for he is our peace.

But the mediatour ought to be ioyned  
by societie to the both, of whom, he is me-  
diatour, for it is the part of a mediatour,  
to be a partaker of them both of whom he  
is a mediatour. But if it happen that he  
is not so by societie, and be separated frō  
the other, he cannot be called Mediatour.  
Therefore, excepte he be like to his fa-  
thers nature, truly he is not mediatour,  
for he is separated from the substance  
of his father: for as he hath taken vpon  
him

12. bok and  
10. chap.  
of treasure

Chrisost  
on the. 1.  
Tim. and. 2.  
chap.



## The poore mans Garden.

him selfe the shape of a man whē he came into the world, so likewise he teste not the substance of God, because he came from God. For bycause he was the mediator of two natures, it behooved him to be partaker of them both. And as he was made man, so he was God also: but a pure man, could neuer be made mediator, for it was requisite that such a mediator should speake with God. God also alone coulde not be mediator, for those, for whome he should be mediator, shoulde neuer haue been able to receyue him, &c.

Aulgentius  
writing to  
Donatus.

The mediator coulde not be by no meanes, if he had not a cōmon nature of Diuinitie with the father: & a cōmon substance of bodie & soule with men. Christ Iesus a mā, is the true mediator of men, him, of whom he had both of the father the forme or Image of God naturally, by the whiche he should saue, partly he toke the shape of a seruant oute of the Virgin Mary, whom he should saue in vs. For the man could neuer reteyne the grace of saluation from God, if the communion of diuine and humane nature should not abide in the verie person of Christ, he alone, in whom be two natures vnseparable, and which cannot be cut a sunder, one person

of

of both natures. And as our faith both shewe truly two natures in Christ, so it denieth altogether two persons in him &c.

The Godhead (of Christ) did worke diuine and heauenly signes and miracles, But the fleshe (of Christ) did worke small and base miracles, but not without the diuinitie, for the Godhead was ioyned with the fleshe which did suffer. The Godhead remaining impassible bringing to passe, and finishing healthfull passions,

Damasene in his. 3. booke and 15. chap.

With the world coulde not die, he took vpon him selfe a body which might die.

Athanasius.

Christ did suffer according to that, that might suffer, and not according vnto that substance which he took: but according to that which was taken. &c.

Hierome to Damasus.

This Christ Jesus therfore, is the true and faithfull mediatur as in one person of God and man he hath coupled the substance by an vnspokeable miracle: so in preconciliatio, following the counsell of the highest, hath not forsaken the meane iustice, geuing to both which was needefull, honour to God, and mercie to man. &c.

Bernarde in his. 3. sermo of the Annunciation of our Lady.

That the mediatur should be the sonne of God, it was requisite, for bycause he should be the reconciliatur and a perfect mediatur, for he is a mediatur of two,

Theophylact vpon the. 1. Tym. and. 2. chap

for



## The pooremans Garden.

for he putteth him selfe as a meane or  
middel thing to ioyne cōtraie thinges to-  
gether: Therefore he is the sonne of God, &  
mediator of men, for he is partaker of both  
natures, that is to say, diuine & humane,  
and ioyned them together in one person.

In no wise therefore, as he was pure  
and simple God, was our mediator and  
intercessour: for then no man could haue  
conceyued and beholde him: neither in no  
wise as he was mā simply or alone could  
he be our intercessor: for that he must speake  
vnto God the father for vs.

Thomas of  
Aquine vp-  
on the. 1. to  
Timothy  
the. 2. chap.

It may be saide that Christ is a media-  
tour according to both natures, that is to  
say, as touching his Godhead and man-  
hode, in as much as he is God and man: for  
bycause he that is a mediator, ought to  
take part of both natures. And these are  
God and man. &c.

Maister  
John Cal-  
uine in his  
institution  
the. 2. boke  
12. chap.

It behoued that the sonne of God should  
become for vs Emmanuel, y is, God with  
vs: & that in this sort, that by mutuall ioy-  
ning, his Godhead and the nature of man  
might grow into one together. Otherwise  
neither could y neerenes be neere enough,  
nor alliaunce strong enough for vs to hope  
by, that God dwelleth with vs. So great  
was the disagreemēt betweene our filthi-  
nesse

nesse, & the most pure cleanness of God. Although man had stand undefiled without any spot, yet was his estate to bafe to attayne to God without a mediator.

It was no meane thing that the mediator had to do: that is, so to restore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdome of heauen. Who could do that, vnlesse the sonne of God were made also the sonne of man, & so take ours vpon him to conceyue his vnto vs, & to make that ours by grace, which was his by nature?

Therefore it was for the same cause very profitable, y<sup>e</sup> he whiche should be our mediator and redeemer, should be both very God and very man. It was his office to swallowe vp death: who could do that but life it selfe? It was his office to ouercome sinne: who could do y<sup>e</sup> but righteousness it selfe? It was his office to vanquish the powers of the worlde and of the ayre: who coulde do that but a powre aboue both worlde & aire? Now in whose possession is life, or righteousness, or the Empire and power of heaue: but in Gods alone? Therefore the most mercifull God, in the person of his onely begotten sonne, made him selfe



## The poore mans Garden.

helfe our mediator & redeemer, when his will was to haue redeemed: for as much as therefore neither being onely God he could feele death, nor being onely man he could overcome death: he coupled the nature of mā with the nature of God, that he might yelde the one subiect to death to satisfie for sinnes: and by the power of the other he might wastle with death, and get victorie for vs.

In the. 14.  
chap. of the  
same booke.

The Scriptures speake of Christ so, as sometime they geue vnto him those things that ought singularly to be referred to his manhode, and sometime those things that do peculiarly belong to his Godhead, and sometime those things that do comprehend both natures, and do agree with neither of them seuerally: And this conioyning of the two natures that are in Christ, they do with such religiousnesse expresse, that sometime they do put them in common together, which figure is among the olde authours called communicating of properties.

Let this therefore be vnto vs the keye of right vnderstanding, that such thinges as belong to the office of the Mediator, are not spoken simplie of the nature of God, nor of the nature of man.

It is wonderfull how much the Unskill-  
full, yea, sometime the learned arraign-  
ment such sort of speache, which  
they see spoken by Christe, which do well  
agree neither with his Godhead, nor with  
his manhood, because they consider not  
that they are agreed with his person where-  
in he is shewen both God & man, and with  
the office of a Mediatour.

We must haue an eye to both Christes  
natures as we ought to haue not seue-  
rally by them selves, as these troublers of  
the Church are wont to do, but ioyntly to-  
gether as they be united into one selfe  
same person. Christ then as he is one, is a  
mediator because that as he is God, so is  
he also man, and therefore inferiour to God  
the father in some respect, namely by rea-  
son of the shape of a seruant, which hee  
hath taken into him. And as he is man, so  
is he also God, and therefore higher than  
the Angels, and much higher then man,  
howbeit, but in some certaine respect,  
namely, by reason of the shape of God,  
which taketh the manhood vnto it, so is he  
as meane as in respect of both his natures  
kint together in personall vnion, and not  
meane in any of them both considered  
by himselfe alone, so; there are in Christe

Theodore  
Beza Veze-  
lius in his  
booke of  
questions,  
and answ-  
wers.



## The poore mans Garden.

Two seuerall things, but not two seuerall parties.

Therefore in this worke of Mediation, some doinges are attributed to the whole person of Christ (that is to say, to both his natures working together.) some to his Godhead seuerally by it selfe, and some to his manhood seuerally by it selfe: but to conclude, neither of both his natures hath the mediatozship by it selfe alone.

Therefore put the case (which thing is most true) that Christ maketh intercession for vs to the father, eue in his Godhead vnited to the manhood which he took vnto it: yet shall it not followe, that he maketh intercession to him selfe, seeing that the father is one, & the sonne is another, in seuerall persons thzoughly distinct, albeit that the father and the sonne be both one thing and one God, if the essence of them be considered without their persons. For like as in Christe incarnate, there be seuerall things, and not seuerall persons: so in the Godhead there bee seuerall persons, but not seuerall thinges.

Nicholas  
Hemmingi-  
us in his en-  
chiridion.

The Scripture speaketh by diuers man-  
ners of the other person in the Godhead:  
First of all, by a figure called *Synecdoche*,  
when we do attribute vnto the humanity,  
that

that which belongeth vnto the whole person, as for example: The seede of the woman shall bruiſe the Serpentes head: And contrariwise when we do attribute vnto the Godhead whiche also belongeth vnto the whole person, as when the Prophet Ieremy saith, that Iehoua is our Iustifier: for Iehoua is the name of y<sup>e</sup> diuine essence. Secondly, some be attributed by communication of a proper forme of speaking, but in Concreto as the Logicians teache it. But that these thinges maye be properly vnderſtoode: we must see first of all, what is Idioma, or propertie of speache: then what is communication of a proper forme of speaking: last of all, why this maner of speaking is onely receyued in Concreto.

Idioma, is a propertie, proper to one nature as in a man: the Idioma or propertie of the minde is to vnderſtande, to reason, to thinke: the propertie of the bodie is to be to<sup>u</sup>ne, to be touched, to be holden. &c. The communicating of the Idiomata is, when the Idiomata, that is to say, the properties of one nature is attributed vnto y<sup>e</sup> other in concreto, or els, the communicating of Idiomata is a predicatio, wherein y<sup>e</sup> propertie proper to our nature, is attributed in concreto for y<sup>e</sup> vniou of the substance. And



## The poore mans Garden.

that this is made onely in Cōcreto, this is the reason, Abstracta as y<sup>e</sup> Logicians call it, do signifie the natures and formes considered by them selues, as the Godhead & diuine nature: the manhode and humane nature: but the Concreta doth signifie the subiect with the nature and the forme, as Homo, a man, doth not signifie the humanitie onely, but all that wherein the soule and body are: Therfore the person is vnderstande in Concreto, but the nature in Abstracto.

Therfore when we speake of the sonne of God, the communication of that proper speache, is a certayne forme or manner of speache, wherein the properties of one nature, are attributed vnto the other nature, for the vniōn of natures. In Christ, the propertie of his diuine nature is, to be almightie, creator, searcher of the reynes, &c. Contrarywise, the propertie of his humane nature is, to eate, to drinke, to be bounde, to be sad, to be crucified, to die. But the these properties of sundry natures are common in Concretis, as this: The sonne of Mary is almighty, is a creator, is the searcher of the reynes, God eateh, drinkeh, is weery, is sad, is crucified, is dead. So the worde is man, God is  
man

man, Christ is God, God is borne of the virgin, God hath gotten to him selfe the Church by his blood. These propositions be therefore true, because the natures, diuine and humane be vnited together by a coniunction of natures in one person.

Some thinges be so attributed vnto the person of Christ, that by them selues and seuerally they do belong neither vnto his humane nature, nor yet vnto his diuine nature: as the workes of our redemption, that is to wit, because he hath receaued power from his father to remit & pardon sinnes, to rayse vp whom he will, to geue Justice, holmesse, health and saluation: that he hath bene made Iudge of quicke and dead, that he may be worshipped as the father, that he is the light of the world, a good Shepheard, Priest, King, and Mediatour.

We must distinguish these appellations, which do signifie & declare the properties of natures, from the appellations of his office. God, almightie, immortall, &c. be appellations whiche ought and muste be referred vnto the diuine nature. Man sufferable, wounded, dead, &c. be appellations whiche must be referred to the humane nature, (although this may be extended in



## The poore mans Garden.

some respect to the onely begotten and impassible God, bycause that the diuine & humane natures are vnited and coupled together by vnion of substance ) but the names of office, which are these, Mediatour, Redēmer, Saviour, King, Priest, Pastour, &c. All these do belong to the whole person of Christ, and not to one nature seuerally or alone.

Benedicte  
Aretius, in  
his cathe-  
chisme.

Christ the mediatour is called vpon as God, and not as man onely, he is therefore mediatour according to both natures, that is, diuine, and humane, otherwise the inuocation and prayer vnto the father by the sonne of God could not preuaile, nor be profitable for vs.

The offices of Christ the mediatour are these: first, to make intercession: secondly, to pray; thirdly, to offer and redēme. &c. The which thinges ought not be referred seuerally or alone to this nature, or that nature of Christ, but to the whole person of Christ: And therefore this rule is vsed among the scole men. Those thinges that be proper vnto office, and nature, ought not to be mingled together.

¶ Cap.

## ¶ Cap. 27.

## ¶ Against praying to Sainctes.



Thy righteousnesse is like psal. 36. 6.  
the mightie Mountaines,  
thy iudgements, are like a  
great deepe, thou Lord doest  
saue man, and beast.

The lord is nere vnto all that call vpon psal. 145.  
him: yea to all that call vpon him faithfully. 18.

But not your trust in Princes, nor in psal. 146. 3  
the sonne of man, for there is no helpe in  
them.

Giue vs helpe against trouble O Lord, psal. 60. 1.  
for vaine is the helpe of man.

The dead praise not the Lord, neither psal. 115. 17.  
they that go down into the place of silence.

Doubtles thou art our father: Though Eccl. 63. 16.  
Abraham be ignoraunte of vs, and Israel  
knowe vs not: yet thou O Lord arte our  
father, and our Redēmer: thy name is for  
euer.

Though Moyse and Samuel stode be Jerem. 15. 1.  
for mee, yet mine affection could not be  
towardses this people.

Thus saith the Lord, Cursed be the man Chap. 17. 4.  
that trusteth in man: and maketh flesh his  
arme, and withholdeth his heart from  
the Lord.



The poore mans Garden.

**Ezech. 14.** Though these three men, Noah, Daniel,  
14. and Iob, were among them, they should  
deliuer but their owne soules by their  
righteousnesse; saith the Lord.

**Hosea. 13. 4.** Yet I am the Lord thy God from the  
lande of Egypt, and thou shalt knowe no  
God but mee: for there is no Saviour be-  
sides mee.

**Ezther. 14.** O my Lord, thou onely arte our King:  
3. helpe mee desolate woman, whiche haue  
no helper but thee.

**Mat. 11. 28.** Come vnto mee all ye that are weary  
and laden, and I will ease you.

**John. 14. 6.** Iesus sayd, I am the waie, & the truieth,  
and the life: no man cometh vnto father  
but by mee.

**Acts. 4. 12.** Neither is there saluatiō in any other:  
for among men there is giuen none other  
name vnder heauen, whereby wee must  
be saued.

**Rom. 10. 14.** How shall they call on him, in whome  
they haue not beleued?

**James. 1. 5.** If any of you lacke wisedome, let him  
aske of God, which geueth to all men libe-  
rally.

17. Every good giuing, and euery perfect  
gift, is from aboue: and cometh downe  
from the father of lightes.

The

*The Doctours*

**P**aul maketh not him selfe a mediator betweene God and the people: but requireth that they pray all one for another, being all the members of Christe. I Iamste John woulde saie, this haue I witten vnto you, that he sinne not: and if ye sinne, ye haue mee your mediator before God, and I will entreate for your finnes. As Permenian (the Heretique) in a certaine place, made the Bishop a mediator betweene God and the people: what good and faithfull Christian man could abide him? who would looke vpon him as the Apostle of Christ, not rather thinke him to be Antichrist?

All prayer that is not made vnto God by Christ, not only doth not put away sinne, but also is turned into sinne.

We are not commaunded to go to any creature y<sup>e</sup> wee may be made blessed: but to the creator & maker of all thinges, of who if wee be perswaded otherwise then the trueth is, wee are deceyued with a damnable error.

The soules of them that are dead, are there where they do not see, neither heare what thinges are done, or chaunceth in this life: Such is their care for the living: that

August. in  
his. 2. boke  
and. 8. chap.  
against the  
epist of Per-  
menian.

alodidat  
-stomto  
to north  
sub. 1000  
quod. 1

vpō the. 108  
Psalmc.

In his. 3.  
boke of ste-  
vvill.

in his boke  
of the spirit  
and the soul  
29. Chap.



## The poore mans Garden.

that they knowe not what wee do, euen as  
our care is for the dead, that wee knowe  
not what they do.

In his. 10.  
treatise vp-  
on Iohn.

My Mother whom ye haue called ble-  
sed, therefore is blessed, bycause she hath  
keepte the worde of God: not bycause in  
her the worde was made flesh.

In his boke  
of the re-  
mission of  
sines the  
14. chap.

The apostle said truely: Be ye followers  
of mee, as I am of Christ: he neuer durd  
saie, be ye iustified of mee, as I am iusti-  
fied of Christ, none is iust but Christ iusti-  
fying: therefore he saide, He that beleeueth  
in him that iustificeth the vngodly, his faith  
is counted for righteousness. Whoso-  
euer is so bold to saie, therefore I do iusti-  
fie thee, he should say also, I beleeue in  
thee, which maie not be said of the sainctes:  
but of the holye of holiest, that saide, Be-  
leeue in God, and beleeue in mee.

In his. 1.  
treatise vpo  
the epist. of  
Iohn.

Herebence cometh Schismes, when  
men say, wee are righteous, we make holy  
the vnholy, wee do iustifie the wicked, wee  
do pray, wee do obtayne.

In his. 4.  
boke & 22.  
chap. of the  
Citic of  
God

Varro saith, the knowledge of Gods  
is profitable, if a man vnderstande, what  
power and authoritie eche GOD hath in  
euery thing: for so saith he, wee may know  
whome to call vpon, and whom to praye  
vnto, lest happlye wee do as certayne

Mini

*Mini* are wont to do: that is to say, lest of *Bacchus*, the God of wine, we begge water: or of, *Lympe*, the Goddesse of water, wee begge Wine.

Though wee die b2eth2en for b2eth2en, yet the blood of no Martyr is shed for the forgiuenesse of Sinnes. Whiche thing Christ hath done for vs.

But to obtayne Gods fauour, frō whom nothing is secret, as knowing what euery man is meete to haue: wee neede no spokel, man, but a deuout minde, for whersoever such a one speaketh vnto God, God will answere him.

Tell mee woman, sith thou art a wicked and a sinfull woman, howe durst thou go vnto him: I knowe saieth she what I do, beholde the wisdom of the woman, she pzieth not vnto Iames, she entreateth not Iohn, she goeth not vnto Peter, she did not get her selfe to the cōpanie of the Apostles, she sought for no mediatur: but for all these thinges, she toke repentaunce for her companion, which did fulfill the roome and place of an Aduocate: and so she did go to the high fountaine.

There is no neede of a pōster, of a mediator, or minister: say only, Lord haue mercie vpon mee, we haue no neede of aduocates with

August in  
84. treatise  
vpon Iohn.

Ambr. vpon  
the .i. chap.  
of the Rom.

Chrysost. in  
his. 12. Hom.  
of the vvo-  
man of Ca-  
nane.

In his Ser-  
mon of go-  
ing forvard



## The poore mans Garden.

of the Gos-  
pell.

with God, no2 of any running o2 gadding  
about, fo2 to speake faire vnto other, fo2  
although thou be alone, and without an  
Aduocate, and praie vnto God by thy self,  
thou shalt obtayne thy petitions.

Cyrrill in his  
booke of  
right faith.

He was taken vp into heauen, but as  
God he is shewed to graunt the petitions  
of them that wo2ship him, if they make  
their praiers in his name: fo2 whom is it  
more meete to geue Sainats their asking,  
and graunt them their petitions, then  
fo2 him whiche is onely by his owne na-  
ture, and truely God?

In his.4.  
booke and.1.  
chap. of the  
treasure.

Furthermoze, they that be sanctified  
and made holy by the partaking of Gods  
holinesse, keepe thei2 gift, and obserue the  
commaundement. But they cannot sancti-  
fifie o2 make holy any other men. Fo2,  
there is no man which is made holy with  
the partaking of the holy ghost, that can  
giue by his owne power, and will, that  
holinesse vnto other men. Fo2, onely the  
well of holinesse can graunt of his owne  
self, to whom soeuer he list, holinesse. We  
see that the Angels be holy by partaking  
and grace, and yet wee can neuer finde  
that they gaue any holinesse vnto men.  
Blessed Moyse, gaue not his owne selfe  
vnto the seuentie elders, whiche were  
made

made rulers, the spirite: but God toke it (as it is written, from the spirite which was in Moyles, and gaue it vnto them.)

Therefore the Saincts, through grace, & partaking, doubtlesse their selues hath receyued the gift: but they can not giue it at their will vnto other. But the sonne of God is not so: but as the well of holinesse, of his owne power maketh his disciples holy, saying, Take ye the holy ghost.

Although the death of many Sainctes hath beene precious in y sight of the Lord, yet the killing of no innocent hath beene the perpetuation for the world. The righteous receyued, but gaue not crownes: & out of the valiantnesse of the faithfull, are grauen examples of patience, not gistes of righteousnesse. For their deatnes were euery one singuler to them selues, and none of them did by his ende pay the debt of an other, for as much as there is one Lord Christ, in whom all are crucified, all dead, buried, and raised vp againe.

If any man lacke wisdom, let him aske it of God, and not of the Sainctes.

Leo Bishop  
of Rome in  
his 81. epist.

Erasmus in  
his booke cal-  
led the  
Preacher.





The poore mans Garden.

¶ Cap. 28.

¶ Against Prayer and service in a  
straunge tongue.

f. 102. 14.

14.



If I praye in a straunge  
tongue, my spirite prayeth  
but mine understanding  
is without fruit.

15.

What is it then? I will  
praye with the spirit, but I will pray with  
the understanding also: I will sing with  
the spirit, but I will sing with the under-  
standing also.

16.

Else when thou blessest with the spirite,  
howe shall he that occupieth the rowme  
of the vblearned, saye, Amen; at the ge-  
uyng of thanks, seeing he knoweth not  
what thou saiest.

17.

For thou verely giuest thanks well, but  
the other is not edified.

18.

I thanke my God, I speake languages  
more then they all.

19.

Yet had I rather in the Church, to speake  
fue wordes with mine understanding,  
that I might also instruct others, then ten  
thousand wordes in a straunge tongue.

23.

Therefore when the whole Church is  
come together in one, & al speake straunge  
tongues, there come in they that are vn-  
learned, or they whiche beleue not, will  
they

they not say, y<sup>e</sup> ye are out of your wittes.

When ye come together, according as 26.  
every one of you hath a Psalm, or hath a  
doctrine, or hath a tongue, or hath reuela-  
tion, or hath interpretation, let all thinges  
be done to edifying.

*¶ The Doctors.*

**T**he Greekes, name **GOD** in the  
greek tongue, & the Latines, in the  
latine tongue: & all severall pa-  
trons, pray vnto God, & praise him  
in their owne naturall, & mother tongue.  
For, he y<sup>e</sup> is the Lord of all tongues, hea-  
reth men praying in all tongues, none  
other wise, then if it were one voice, pro-  
ounced by diuers tongues. For, God that  
ruleth the whole world, is not as some one  
man, that hath gottē the Greeke, or Latine  
tongue, and knoweth none other.

Let thy tongue sing: but let thy minde  
search out the meaning of the things that  
thou speakest, that thou maiest sing with  
the spirite, and sing also with thy minde.

The Priest before prayer, prepareth the  
minde of his brethren, saying thus, Lift up  
your heartes, to the entent they may be  
in minde they ought to thinke on no-  
thing else, but of the Lord, for not y<sup>e</sup> sounde  
of voice, but the minde and vnderstanding  
must

Origene in  
his. 8. booke  
against Cel-  
sus.

Basile vpon  
the. 28. Psal.

Ciprian vpon  
the Lordes  
prayer.



# The poore mans Garden.

must pray vnto the Lord with pure intention.

It is faine to pray any otherwise then Christ hath ordeyned.

Ambr. vpo  
the. i. to the  
Cor. the. 14.  
Chap.

The ignorant knoweth not the use of the praier, and answereth not that is to say, so be it, that the blessing may be conferred. For thereby the confirmation of the praier is fulfilled, when Answer is answered, and all the wordes that are spoken by the testimony of the thing it selfe, are confirmed in the mindes of the hearers.

August. in  
his. 4. boke  
and 10. cap.  
of christian  
doctrine.

What profite is therein speache, but neuer so perfect, if the understanding of the hearer can not attaine it: for there is no cause, why wee should speake at all, if they vnderstande not what we speake. For whose sake wee speake, that they may vnderstande vs.

In his. 14.  
boke &. 16.  
cap. of the  
Trinity.

Our minde is without fruit: this the Apostle saint Paul saith. When the thing that is spoken, is not perceiued.

In his. 11.  
boke and. 8.  
cap de Gen.  
ad Literam.

Get a part the understanding of the minde: and no man hath fruit or profite of that thing, that he perceyueh not.

Vpon the  
99. Psalm.

What needeth vs to sing, if we vnderstande not what we sing: to sing with our voice, and not with our heart: for the

derstanding

Understanding is the sounde, or voice of the heart.

¶ Wee that haue learned to sing in the Church, the heavenly wordes of GOD, must also endueuour to be that thing that is writtē, blessed are they that vnderstand what they sing. Therefore deere-ly be-  
 loved, that wee haue song together, with  
 tunable voice wee ought also to knowe, &  
 so with pure heart.

vpon the. 18  
 Psalme.

¶ What is the Quenes apparel: it is pre-  
 cious and full of variety; the misteries of  
 doctrine in all sundry tongues: There is  
 one tongue of Africka, an other of Siria: an  
 other Greeke, an other Hebrewe, an other  
 this, an other that. These tongues make  
 up the variety of the Quenes apparell.

Vpon the 1  
 44. Psalme:

¶ But as all the variety of colours in the  
 apparell agreeth in vnitie: euen so all  
 tongues agree in one faith, let there be va-  
 riety in the apparell: but rent, or cut there  
 may not be. Beholde, by the variety wee  
 vnderstande the diuersitie of tongues: and  
 by the apparell, wee vnderstande the vnitie.

¶ The Queene stode at thy righte hande,  
 apparelled in cloth of Gold, adourned with  
 variety. Hereby is signified the diuersity of  
 tongues in all Nations, the faith wherof,  
 that lieth within, is one and simple.

in his. 4. O-  
 ratio against  
 the ierues.



## The poore mans Garden.

de catechiza  
dis rudibus  
chap. 9.  
Vpō the. 18.  
Psalmc.

The people, vnto the thing that plainly vnderstande, maie say, Amen.

We oughte to vnderstande what it that wee sing, or pray, & so sing with reason, not with voice, as Birdes do. Selles, Popiniayes, Rauens, and Pies. such like, oftentimes be taught of men, sounde they knowe not what.

To sing with vnderstanding, is graunted thzough Gods will, vnto y nature of man.

In his. 11.  
boke of con-  
fessions and  
3. chap.

If Moyse should speake vnto mee in Hebrewc tongue, he should beate my senses in vaine, neither should there any thing therof enter into my minde.

In his Pro-  
logue vpon  
the Psalmes.  
In the ga-  
theringes of  
Beda vpon  
1. Cor. 14.  
Chrisost. in  
his. 18. Hom.  
vpon. 2. Cor.

Howe can he sing duely or deuoutly to God, that knoweth not what he singeth.

No man is edified or made the better by the hearing of it, which he doth not vnderstande.

In his. 35.  
Hom vpon  
the. 1 cor.  
and. 14. cap.

Not onely the Priest geueth thanks to God, but also all the people: & what do thou maruaile, to see the Priest, and the people in the prayers talke together.

Unlesse I speake that you may playnly and clearly vnderstande, but onely to my selfe to haue the giftes of tongues, shall depart away hauing no fruit of the things, that ye vnderstande not. For a voice that ye knowe not, what pray

And you, vnlesse ye utter a sounde with  
understanding, ye shall speake to y<sup>e</sup> winde,  
that is to say, ye shall speake to no bodie.  
Some entering into the Church, steepe  
in sloth and droweth at length their  
prayer, till they haue sayde a thousande  
verses, as though the great number of  
words were needefull befoze GOD, as  
though he knewe not what thou doest aske,  
which knoweth befoze thou thinke. Euen  
they wot not what they say. Their lippes  
moueth, and their minde is without  
fruit, and his eares are vnto them deafe.  
Thou hearest not (that is, vnderstandest  
not) and takest no heede of thy prayer, yet  
thou wilt y<sup>e</sup> God should heare thy prayer.  
The commaunde all Bishoppes & Priests,  
to minister the holy oblation, & the prayer  
of the holy Baptisme, not vnder silence, but  
with such a voice as maie be harde of the  
whole people: to the intent that therof the  
hartes of the hearers maye be stirred to  
more deuotion, and honour geuen to God  
the Lorde. For, so the holy Apostle tea-  
cheth, saying in the first to the Cor. For if  
thou blestest with the spirite onely, howe  
shall he that supplieth the rōme of the  
ignorant say, Amen (to God) at thy thankes  
giving?

In his. 12.  
Hom. of the  
vyomas Ca-  
nane.

Justinian the  
Emperour  
in his 123.  
constitutio



## The poore mans Garden.

geuing: for he knoweth not what thou saiest, thou givest thanks well, but the other is not edified.

For these causes therefore it behooveth, that the prayer of the holy oblation, & also other prayers, be offered with loude voice of the holy Bishoppes, and Priestes, with our Lord Jesus Christ, with the father, & the holy ghost. And let the holy Priests vnderstande, that if they neglecte any of these thinges, they shall make answer therfore at the dreadfull iudgement of the great God, and our saviour Jesus Christ. And yet neuerthelesse, wee vnderstanding the same, will not passe it ouer, nor leaue it unpunished.

Isidorus of  
the order of  
the Church  
the 10. chap.

When they sing, they must sing altogether: when they pray, they must pray altogether: And when the Lesson is read, silence being commaunded, they must heare altogether.

Lactantius  
in his 5.  
booke and 20  
chapiter.

Therefore trusty silence, and secret was appointed by subtil and false flatterers, that the people should neuer knowe what they worshipped.

Nicholas  
Lyra vpon  
the 1. Cor.  
14. chap.

If thou being a Priest, do blesse with the spirite, that is to saye, if the people vnderstande thee not, what profite hath the simple people thereby, not vnderstand-  
ding

ing the.

For so much as in many places within  
one Citie, and one Diocesse, there be  
mans mingled together of many tongues,  
having diuers orders and customes vnder  
one faith. Wee do therefore straitly com-  
maunde, that the Bishop of such Cities, or  
Diocesse, prouide meete men to minister  
the holy seruice, according to the diuersity  
of their maners and tongues.

Pope Inno-  
centius the  
thirde extra  
de officio  
iudicis ordi-  
narij.

John Biller  
in summa de  
diuinis offi-  
cijs.

It was forbidden in the Primatiue  
Church, that no man should speake with  
tongues, vnlesse there were some to ex-  
pounde it, for what should speaking auaille  
without vnderstanding? And hereof grewe  
a laudable custome, that after the Gospell  
was read literally, it should straight waye  
be expounded in the vulgare tongue. But  
what shall wee do in our dayes, when as  
there is either none at all, or very seldome  
that readeth, or heareth, & vnderstandeth?  
It seemeth it were better now to holde  
their peate, then so to pray or sing.

D. Hardyng  
in his auns-  
were.

D. Harding  
to M. reuel,  
folio. 69.

Merely in the Primatiue Church this  
was necessary, when the faith was a lear-  
ning. And therefore the prayers were made  
then, in a common tongue knowen to the  
people, for cause of their further instructiō.

If you meane M. Iuel: by the peoples



## The poore mans Garden.

common praers, such as at that time they commonly made to God in private deuotion, I thinke they offered them in that tongue, which they vnderstode, and it hath neuer bene reproued by any Catholique Doctor.

¶ Cap. 29.

*Against the honouring and worshipping of Saintes.*

Judges.ii.  
15.



Anoah then saide vnto the Angel of y<sup>e</sup> Lord, I pray the let vs retaine thee. vntill we haue made ready a kye for thee.

16. And the Angell of the Lord saide vnto Monoah, Though thou make mee abide, I will not eate of thy bread: And if thou wilt make a burnte offering, offer it vnto the Lord.

psal.29.1.

Geue vnto the Lord ye sonnes of the mighty: geue vnto y<sup>e</sup> Lord glozy & strength.

psal.115.1.

Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glozy: for louing mercy, and for thy trueths sake.

psal.81.9.

Let there be no straunge God in the: neither worship thou any straunge God.

Isay.42.8.

I am the Lord, that is my name: and my glozy will I not giue vnto an other, neither

my praise to grauen Images.

I would haue bene content with god **Chap. 13.**  
will for the saluation of Israel, to haue kiste  
the sole of (A man) his fete.

But I did it not, because I would not **14.**  
preferre the honour of a man, aboue the  
glorie of God, and would not worshop any  
but onely thee, my Lord.

Thou shalt worshop the Lord thy God, **Mat. 4. 10.**  
and him onely shalt thou serue.

And it came to passe as Peter came in, **Acts. 10. 25.**  
that Cornelius met him, and fell downe  
at his fete, and worshipped him.

But Peter took him vp, saying, Stande **26.**  
vp: for euen I my selfe am a man.

When the people sawe what Paul had **Chap. 14.**  
done, they lift vp their voices, saying in the **11.**  
speech of Lycaonia, Gods are come downe  
to vs, in the likenesse of men.

And they called Barnabas Iupiter, and **12.**  
Paul Mercurius, because he was the chiefe  
speaker.

Then Iupiters Priestes, which was be- **13.**  
fore their citie, brought Bulles with Gar-  
lands vnto the Gates, & would haue sacri-  
ficed with the people.

But when the Apostles, Barnabas, and **14.**  
Paul, harde it, they rent their clothes, and  
ran in among the people, crying,



## The poore mans Garden.

And saying, O men, why do ye these thinges: we are euen men subiect to the like passions that ye be, and preache vnto you, that ye should turne fro these vaine Idols, vnto the liuing God.

1. Cor. 1. 12.

Nowe this I say, that euery one of you saith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christes: is Christe diuided: was Paul crucified for you: either were ye baptized in the name of Paul:

Chap. 3. 5.

Who is Paul then: and who is Apollos: but the ministers by whome ye beleaued, and as the Lord gaue to euery man:

6. I haue planted, Apollos watered, but God gaue the encrease.

Reuel. 22.

And I am Iohn, which saue and harde these thinges, and when I had harde and seene, I fell downe to worship before the feete of the Angel, which shewed mee these thinges.

9. But he saide vnto mee, see thou do it not: for I am thy fellowe seruaunt, and of thy brethren the Prophetes, and of them which keepe the wordes of this booke: worship God.

### *¶ The Doctours.*

Epiphanius  
in his 3.  
booke against

**L**et no man eate of this errour touching saint Mary: for, though the Tree be faire, yet is not this fruit

to

to be eaten; although Mary be beautifull, heresies, the  
 and holy, and honourable, yet is she not to 59. heresie  
 be adored & worshipped: but these women  
 worshipping saint Mary, renewe againe  
 the sacrifice of wine mingled in y<sup>e</sup> honour  
 of the Goddess, *Fortuna*, and prepare a ta-  
 ble for the devill, and not for God: As it is  
 writte in the scripturs, They are fed with  
 the meate of wickednesse: & againe, their  
 women boult flower: and their children  
 gather sticke to make fine cakes, in the  
 honour of the Queene of heaven, therfore  
 let such women be rebuked by the Pro-  
 phete Ieremie: And then no more trouble  
 the worlde, and let them not say, wee wor-  
 ship the Queene of heaven.

Christ saied vnto his mother, woman,  
 what haue I to do with thee? My houre is  
 not yet come. Lest any man should thinke  
 our Ladie was of greater excellencie, he  
 called her woman: as it were, prophesying  
 of the kindes and sectes of Heresies that  
 were to come in the worlde, lest any man  
 hauing to great opinion of that holy saint,  
 should fall into this heresie, and into the  
 dotage of the same. For in deede, the whole  
 matter is but a mockery, & an olde wiles  
 tale: and soothly to say, nothing else, but  
 the handling of an Heresie.

In the same  
 booke against  
 one Colliri-  
 dian.



## The poore mans Garden.

in the same  
3. booke. 2.  
Tome and  
29. heresie.

Neither Helias is to be worshipped, although he be yet a line: For yet is Iohn to be worshipped, although by his owne prayers, he made his sleepe wonderfull. Nay, rather he receyued grace from God. But neither Tecla, nor any saint is to be worshipped: For, that olde error shall not rule in vs, that wee should forsake the liuing God, and worshipping those things that were made by him. For they haue honored and worshipped the creature, besides the creatour, & they became fooles. For if he will not haue the Angels to be worshipped, how much lesse, that which was borne of Anna, which by Ioachim being giuen to Anna, which by prayers & all diligence was giuen according to promise, to the father & mother: Notwithstanding, was not borne otherwise besides the nature of men, but like as all men, of the seede of the man, & the wombe of the woman.

August. in  
his. 10. treatise  
vpon the  
Epistle of  
Iohn.

In his booke  
of holy virginity  
the. 3. Chap.

My mother whom ye haue called blessed, therefore is blessed, because she hath kept the worde of God: not because in her the worde was made flesh.

Mary was more blessed in that she receyued the faith of Christ, then in that she conceived the flesh of Christ. Motherlye kindred could haue done Mary no good, vnlesse

Let me had bozne Christ more blessedly  
in her heart, then she bare him in her  
flesh.

Let not the worshipping of dead men, in his booke  
be counted holinesse among vs, for if they of true reli-  
one liued godly, they be not so, that they gion, the. 55.  
will seeke such honours: but they will that chap.  
be worshipping of vs, the whiche giuing  
light: they be glad that wee be fellowe ser-  
uauntes of their merite: Therfore saints  
ought to be honoured for imitation, in fol-  
lowing of their liuing, & not for religion.  
That thing that y highest Angel worship-  
eth: must also the lowest man worship.

Let vs beleue this, that the best An-  
gels, and the most excellent Ministers  
woulde that wee shoulde worshippe one  
GOD with them, by whose contem-  
plation and looking vpon, they are bles-  
sed.

Wherefore, wee worshippe them with  
charitie & loue that wee beare vnto them,  
and not with bandage: neither builde  
wee to them any Temples, for they will  
not so be worshipping and honoured of vs:  
for they knowe that when wee be good, we  
are the Temples & Churches of the most  
highest God.

Wherefore it was wel and rightly writ-  
ten,



## The poore mans Garden

ten, that the man was forbidden of the angell to worship him, but that hee should worship God.

In his.x.  
booke of the  
city of God,  
and.4.chap.

There is no man that dare be so bolde, as to say that sacrifice ought to be geuen vnto any, but onely vnto God.

In the.8.  
booke and.18  
chap.of the  
city of Cod.

We offer not vnto our Partyes, sacrifices, for it is vnseemely, not due vnto them, and vnlawfull: and onely due vnto God.

In the.22.  
booke and 10.  
chap. of the  
city of God.

We builde no Alters wheron we may sacrifice vnto Partyes, but offer by vnto God both ours, and the Partyes sacrifice, at the which sacrifice, the Partyes as the men of God, which haue ouercommed the world in the confession of God, are named in their place and order: yet for all that, the Priest that doth sacrifice, doth not call for the helpe of them.

In his.8.  
booke & 27.  
chap of the  
city of God.

Which of the faithfull hath hearde the Priest at the Altar, yea vpon the holy body of the Party, made for the honour and worship of God; saye at any time in his prayers: I offer a sacrifice to thee. O Peter, O Paul, O Syprian. &c.

In his.20.  
booke &.201.  
chap.against  
Faustus.

The very saintes them selues, whether they be dead men or Angels, wil not haue honour geuea vnto them, which onely is due vnto God. This appeared in Paul and

Barnabas, when the men of Licaonia, astonished at their miracles, woulde haue done sacrifice vnto them, as if they had bene gods. For they renting their garmentes, confessing and perswading them that they were not gods, forbade such thinges to be done vnto them. This appeared also in the Angels, as we reade in the Apocalips. The Angell forbidding him selfe to be worshipped, and saying to him that worshipped him, I am the fellove seruaunt of the, and thy brethren.

No man was made priue to Moyse's graue: lest if the people had knowe where his body had been, they woulde adore and worship it.

I knowe many worshippers of graues and Images, that drinke and quaffe disorderly ouer the dead, and offer meate vnto their Carcasses, and burie them selues ouer the buried, and make account that when their very drunkenesse and gluttonie is a religion that pleaseth God.

Some there be that carie about Martyrs bones to sale, and yet it may well be doubted whether euer they were Martyrs or no.

Euery God ought so to be worshipped, as he hath commaunded to be worshipped.

In his. 1. boke & last chap. of the vvonders of the holy Scriptures.

In his boke of the maers of the church and Manichees the. 34. chapter.

In his boke of the vvork of the Mōks chap. 28.

In his. 1. boke and. 18

If



## The poore mans Garden.

In his. 1.  
boke against  
Maximinus  
the Aryan  
Bisshop.

If wee should make a Temple of wood  
and stone, for any holy Angel, yea, though  
he were the most excellent of all, should  
not be accursed from the truth of Christ,  
& from the Church of God, because we  
hibite that seruice to a creature, which  
due to God alone. Therfore, if wee should  
offende in sacriledge, by building a Church  
to any creature, how can it be, but he is the  
true God, to whom wee make no temple,  
but our selues are Temples.

Chrisost. vp-  
on the. 23.  
of Math.

The Martyrs are not glad, when they are  
worshipped with that money, for the which  
poore men weepe.

What vertue of righteousness is that,  
to rewarde dead men, and to robbe them  
that be alive? To take the blood of wret-  
ches and sorrowfull persons, and offer it  
vp to God? That is not to offer to God,  
but to be willing to make God partner of  
their violence, that if he receyue gladly  
the offered monie of sinne: may consent  
to the sinne.

Wylte thou builde the house of God?  
giue vnto faithfull poore men, where with  
they maye liue, and thou hast builded the  
reasonable house of God. Men do dwell in  
houses, but God dwelleth in holy men.  
Then what unkinde men be they, which  
robbe

robbe men, & maketh Martyrs houses: and maketh houses for men, & casteth downe the Mansion and dwelling place of God:

Even as, not all that say, Lord, Lord, are the Lordes, but they that do the Lordes will: so, not all they that praise and magnifie the Apostles, Prophetes, and Martyrs, in places, be their worshippers: but they which followe their workes, and resemble their faith.

in his 48.  
Hom. vpon  
the. 23 of  
Mathevv.

A Creature is to adore and worshippinge, and it belongeth to the Creatour to be worshipped.

in his. 32.  
Hom. vpon  
the. 4. of  
Iohn.

Ioseph lying in his death bed, said vnto his Children and Kneewes, Ye shall carry my bones with you forth out of Egypt, lest the Egyptians remembzng the good thinges he had done, shoulde vse that good mans body to an occasion of wickednesse, and Idolatrie.

In his. 67.  
Hom. vpon  
Genesis.

Such sleightes of hunting hath the deuill, vnder the colour of holinesse he hideth his snares.

In his. 49.  
Hom. vpon  
the Actes.

Let vs learne to worship Christ of his owne will, he y is honoured, is best pleased with that honour whiche he him selfe will: and not that wee do deuise or wish.

in his. 51.  
Hom. vpon  
Math.

As for the holpe Martyrs, wee neither saye that they are Gods, neither haue

Cyrril in hi  
6. booke a-  
gainst Iulia  
nus.

beene



## The poore mans Garde.

bee accustomed to worship them. But we praise them rather with great honour because they haue valiantly striven for the trueth, and haue mainteyned the sinceritie of faith, insomuch as they haue despised their owne life, and not regarded the terrours of death, haue pzeuayled in very great daungers, and were of so great strength, as though they would raise by images to themselves of their owne life.

in his. 4.  
booke and. 1.  
chap. of the  
treasure.

No man is ignoraunt, that adoration and worship in the scripture is attributed to no kinde of nature, saue onely to the nature of God.

Eusebius in  
his. 4. booke  
and. 15. chap.  
histor. Eccle.

The Christian men asked the Carke & dead body of Polycarpus: but the Jewes did greatly withstand that thing, as though the Christian men had asked it, to worship it: but they knowe not most wretches, that we can neither at any tyme, leaue & forsake Christ, which suffered death for the saluation of all the worlde, neither worshipped any other bicause we knowe the true God, which is only to be worshipped.

Pope Gela-  
sius in the. 2.  
canon. De  
consecrati-  
one dist. 1.  
cap. placuit.

It is reported that with procession they furnishe by their Churches, builde in the name of dead men, and the same for ought that I can learne, while they were alive, not altogether good faithful men.

The

These pictures haue respect to thent selves,  
as not geuen Crownes. And they are  
also examples of the strength and patience of  
the faithfull, & not giftes of righteousness.  
The first picture is a fine image to a Chap-  
lain in the name of a holy martyr, but  
shoulder be learned by reuelation, that  
the same martyr had been sometime a th-  
ief, and for robbery had bene put  
to death, and by error of the people, was  
afterwards worshipped for a Saint.

is not, but that if there be such ex-  
traordinary speache as seemeth to attribute to  
any, be it to any Saint, that which is  
said and belongeth to Christ onely: they  
are by a convenient interpretation and  
understanding, be drawn unto such a  
sense and meaning as is agreeable unto  
the Scriptures of God.

the names of the persons of the



Thou shalt make thee no  
grauen Image, neither any  
similitude of thinges that  
are in heauen above, nei-  
ther that are in the earth  
her that are in the waters  
n. Thou shalt not bow down

What shall not bowe before to them,

In the booke  
of the coun-  
sels, in the  
84. epist. of  
Pope Leo.  
Sulpitius of  
the life of  
saint  
Martine.

4. 11. 1937

D. Harding  
in his booke,  
a detection  
of fondrie  
foule er-  
rors, lies  
&c. Fol. 366.

21. 7. 98

ETOB.20.4



# Thepobre mans Garden

neither serue them: for I am the Lord thy  
God, a jealous God.

**Leui. 19. 4.** Thou shalt not turne into Idols, nor make  
you molten Images.

**Deut. 27. 15.** Thou shalt hew out all the inhabitants  
of the Land before you: And thou shalt  
hew out your Pictures, & breake a sunder all  
thy Images of Metall, and plucke downe all  
their high places.

**Deut. 4. 15.** Take therefore good heed vnto your  
selues: for ye saw no Image in the day  
that the Lord spake vnto you in Horeb  
out of the middes of the fire.

**Deut. 5. 8.** That ye corrupte not your selues, nor  
make you a graven Image or representa-  
tion of any figure: whether it be the like-  
nesse of Male or female.

**Leui. 27. 15.** Cursed be the man that shall make  
carued or molten Image, which is an  
abomination vnto the Lord, the worke of  
the handes of the Craftes man, & putteth  
it in a secreete place.

**Deut. 27. 15.** Their Idols are Silver and Gold, the  
worke of mans handes.

5. They haue a mouth & speake not: they  
haue eyes and see not.

6. They haue eares, and heare not: they  
haue noses and smell not.

7. They haue handes and touch not: they  
haue



the fere and walke not.

They that make them are like unto s.  
 m: so are all they that trust in them.

The Fools of the heathen, are Silver & Idol. 135.  
 Idole, even the worke of mans hande. 15.

To whome then will ye liken God: or  
 what similitude will ye set up unto him? Cap. 40. 18.

The workman melteth an Image, or 19.

Goldsmith beateh it out in Golde, or

Goldsmith maketh Silver plates.

Both not the poore chose out a tree that 20.

is not rotte, for an oblation: he seeketh

unto him a cunning workman, to pre-

pare an Image that shall not be moved.

I am the Lord, this is my name, and my Cap. 41. 8.

my will I not give to another, neither

my praise to graven Images.

All they that make an Image, are or Cap. 44. 9

fool, and their delectable thinges, shall

bringes profit: and they are their owne

witneses, that they see not, nor knowe,

wherefore they shalbe confounded.

Who hath made a God: or moulted an 10.

Idole, that is profitable for nothing?

Beholde, all that are of the fellowshipe 11.

of Idols shalbe confounded: for the worke

of them selues are but men, &c.

The Smith taketh an instrument, and 12.

worketh in the coales, and fashioneth it



## The poore mans Garden

with Hammers, and woꝝketh it with the strength of his armes. &c.

13. The Carpenter stretcheth out a line: he fashioneth it with a red threed, he planeth it, & purtreieth it with the Compasse, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in an house.

14. He will be we him downe Ceders, and take the Pine tree, and the Oke, & take courage among the trees of the forest. &c.

15. And man burneth therof: so he will take therof, and warme him selfe: he also killeth it, and baketh bread, yet he maketh a God, and woꝝhippeth it: he maketh it an Idole, and boweth vnto it.

16. He burneth the halfe therof in fire, and vpon the halfe therof he eateth his meate: he rolleth his roste, and is satisfied: also he warmeth him selfe, and saith, a ha, I am warme, I haue bene at the fire.

17. And the residue thereof he maketh a God, even his Idol: he boweth vnto it, and woꝝhippeth, and prayeth vnto it, and saith, Deliver me: for thou art my God.

18. They haue not knowen, noꝝ vnderstande, for God hath shut their eyes, that they can not see, and their hartes, that they can not vnderstande.

And none considereth in his heart, nei- 19.  
ther is there knowledge, nor understan-  
ding, to say, I haue burnt halfe of it in the  
fire: I haue baked breade vpon the coales  
thereof: I haue roasted flesh, and eaten it:  
and shall I make the residue thereof an  
abomination: What I bowe to the stocke  
of a tree:

Their Idoles stande vp as the Palme Jerem. 10. 5  
tree, but speake not: they are bozue, be-  
cause they can not go, feare them not, for  
they can not do euill, neither can they do  
good.

Altogether they dote, and are foolish: for 3.  
the stocke is a doctrine of vanitie.

Walt your dwelling places, the Cities Ezechi. 6. 6  
shalbe desolate, and the high places shalbe  
made waste, so that your Altars shalbe  
made waste, and desolate: And your Idols  
shalbe broken, & your Images of the same  
shall be cut in peeces, & your workes shall  
be abolished.

What profiteth the Image: For the Hab. 2. 18.  
maker thereof hath made it an Image, and  
a teacher of lies, though he that made it,  
trust therein, when he maketh dube Idols.

Awake vnto him that saith to the wood, A- 19.  
wake: & the dumbe stone, rise vp, it shall  
teach thee: behold, it is layd ouer with gold



## The poore mans Garden

**Eccl. 13. 10.** and silver, and there is no breath in it.  
Miserable are they, and among the dead  
is their hope, that call them Gods whose  
are the workes of mens handes, gold, and  
silver, and the thing that is inuented, by  
arte, &c.

**18.** He calleth on him that is weake, for  
health: he prayeth vnto him that is dead,  
for life: he requireth him of helpe, that hath  
no experience at all.

**19.** And for his iourney, him that is not able  
to go: and for gaine, and worke, and suc-  
cesse of his affaires, he requireth furthe-  
raunce of him y<sup>e</sup> hath no maner of power.

**Cap. 14. 11.** The inuenting of iudges, was the be-  
ginning of whooredome, and the finding of  
them is the corruption of life.

**12.** For they were not from the beginning,  
neither shall they continue for euer.

**13.** The vaine glory of men brought them  
into the worlde, therefore shall they come  
shortly to an ende.

**14.** When a father mourned greivously for  
his sonne that was taken away suddenly,  
he made an Image for him, that was once  
dead, who nowe he worshippeth as a God,  
and ordeyned to his seruantes, Ceremo-  
nies, and Sacrifices.

**15.** Thus by proces of time, this wicked cus-  
tome

Some medallies, and being kept as statues,  
no fools were worshipped by the com-  
mendment of the people, Rom 3d

14. 7. 1. 1. 1. 1.

They make these Gods of silver, & Gods  
of gold, & of wood, with garments & the like

Baruch. 6.

103

What can not they be p<sup>r</sup>ferred from fast,  
and hunger, and cold, and gold, and silver

12. 21. 40. 2

One holdeth a scepter, as though he were  
a iudge of the countrey, & yet can

13.

2. 7. 1. 40. 2

he be as offende him, in no man  
other hath a dagger, & in his hand

14.

yet is he not able to defende  
him selfe from battaile, no: from thieues;

when it is euident that they be no Gods.

2. 1. 1. 1. 1. 1.

They light by candles before them, & pray  
more then for them, & thus, whereof they

18.

can not be one: for they are but as one of  
the pillars of the temple, & not as one of

20.

the pillars, & swallowes, and burden  
be upon their bodies, & upon their heads;

21.

11. 2. 1. 1. 1. 1.

and the Cattel allowed to eat of their  
meat, & they can saue no man from death, neither

35.

deliuer the weake from the mighty, & the  
they cannot restore a blinde man to his

36.

sight, no: helpe any man at his need: and  
they can shewe no mercy to the fatherlesse,

37. 1. 1. 1. 1. 1.

no: do good to the fatherlesse. Their Gods of wood, gold, and silver, as  
as stones that be helwen out of the mountain

38.

2. 2. 1. 1. 1. 1.



# The Poore mans Garden.

taite, and they that woꝛship them shall  
confounded.

Act. 17. 42

The moſte high God dwelleth not in  
Temples made with handes, as ſaith the  
Prophete.

Cap. 15. 29

I ſubſtayne ye from thinges offered to  
dols, and blood that is ſtrangled, and from  
fornication.

Cap. 17. 29

For as much then as we are the gene-  
ration of God, we ought not to thinke that  
the godhead is like unto Golde, or ſiluer,  
or ſtone graven by Arte, and the crea-  
tion of man.

Rom. 1. 23.

They turned the glory of the incredi-  
ble God, to the ſimilitude of the image  
of corruptible man.

25.

Which turned the truth of God into a  
lye, and woꝛſhipped, and ſerved the crea-  
ture, above the Creator, which is bleſſed  
for ever, Amen.

1. Cor. 5. 11.

But now I have written unto you, that  
ye compaignie not together, if any that is  
called a brother, be a fornicator, or a covi-  
tous, or an idolater, &c. with ſuch a one  
eate not.

Cap. 10. 14

Wherefore ye are beloued, flee from idolatry.

1. Cor. 6. 6.

What agreement hath the Temple of  
God with Idols: for ye are the Temple  
of the living God.

The

The workes of the flesh are manifest, Galat. 5. 19  
which are, adulterie, fornication, uncleanness,  
wantonnesse, idolatrie, witchcraft, hatred, emulation,  
wrath, contentions, rebellions, here

20.

shewes howe youe selues from Images, 1. John. 5.  
21.

*The Doctours.*

**G**OD hath forbidden an Image, as  
well to bee made as to bee worship-  
ped. As farre as making goeth be-  
tweene worshipping, so farre is it before, that  
nothing bee not made that may not bee  
worshipped. Some man will say, I make  
it but I worship it not: as though he durst  
not worship it for any other cause, but  
only for the same cause, for the which hee  
ought not to make it: I meane both waies,  
by Gods displeasure. Say, rather thou  
worshippest the Image, that geuest the  
cause for other to worship it.

Tertullian  
in his booke  
of Idolatrie.

Some one by other that mainteyne Idol-  
latrye, will say, And why then did Moyses  
make the Image of the brazen Serpente  
in the wilderness? The olde Idolaters  
founde out and bled the same about foure  
hundred yeres ago, well, and good:  
me and the same God. hath he his gene-

in his booke  
of Idolatrie.

in his booke  
of Idolatrie.



72 The pedreman's Garden

၄၁.၃.၁၆၁၈၁

20.

42.0000.1

11

acillurT

Origene in  
his 7. booke  
against Cel-  
sus.

In his 4.  
booke against  
Celsus.

Cyprian in  
his booke of  
the vanitie  
of idols.

In his. i.  
treatise a-  
gainst De-  
metrian.

rail laue, for as any image to be made  
 and also by his extraordinarie and special  
 commaundement, an image of a Serpent  
 to be made. If thou be obedient to  
 same God, thou hast his laue, make  
 no image: But if thou haue a regard  
 the image of the Serpent, that was made  
 afterwarde by Moyse, then do thou  
 Moyse did: Make not any image against  
 the Law, vnllesse God commaunde thee  
 he did Moyse.

We make no image of God, ascribing him to be invisible, and without

The minde of the lawe was this, that they shoulde in all thinges seeke after the selues, as the trueth requires, and that they shoulde beside the trueth counterfeit nothing representing the shape of a woman.

Images were first drawn, thereby  
keepe the countenance of the dead in  
membzaunce, vppon occasion where  
thinges grewe at length vnto holynesse  
that at the first were taken onely for  
face.

What, dost thou bowe the captive  
die before foolish images, and earthly  
counterfaites: God hath made thee upright  
and whereas all other beastes of the earth

depreassed in shape, bending downe to  
grounde warde, thou hast a losse state  
heauen, and to thy God thy countenance  
directed: then looke vp thither, thither  
by thine eyes: seeke God aboue, that  
thou mayest lacke: lift vp thy doubt-  
full heart to high and heauenly thinges:  
that doest thou throw thy selfe with the  
myll whom thou seruest, into the pyt of  
death.

The deuyl by the mouth of other, is  
wont to bring forth such wordes. Alas, to  
the worship of the inuisible God, worship  
of visibill images: and this is most cer-  
taine false, for if you wyl truly worship  
Gods Image, ye shoulde by being benefi-  
ciall vnto man, worship the true Image of  
God in him.

What honour of God is this, to runne  
about the counterfaites of Timber and  
of Stone, and to worship the shapes that  
are without soule, & despise man in whom  
the true shape of God is:

Alas neither worship nor wishe for  
Crosse: you that consecrate Wooden  
gods, peraduenture worship the Wooden  
Crosse, as partes of your gods.

If you had not this image, should Christ  
be ignozant that hee were serued of you?

Will

clement  
Recog.to  
James the  
brother of  
our Lorde,  
in his.5.  
booke.

Arnobius in  
his.8.boke  
against the  
Gentiles.



## The poore mans Garden

Will he thinke that there is no hope  
done him? Then doth he receyue your  
uinges, and woꝛshippinges by certeyn  
traines, by other put in trust, and be  
he, to whom the obsequie is due, haue  
feeling of the matter, ye do your sacr  
vnto the Image, and sende him but  
scrappes from an other mans boꝛde.

In his. 6.

boke against  
the Gen.

And what can be deuised, moze in  
rious, sclaunderous, vncourteous, then  
acknowledge one God, and make thy  
vnto an other thing: To hope for helpe  
God, and powze out thy prayers to a  
selesse Image: Is not this (as  $\text{h}$  Prouer  
bath) to haue a quarell to Rowlande,  
fight with Oliuer? And where thou  
for aduise of men, to aske the sentēce  
of Workinges, and of Asses?

Is not this an errour? Is it not (to speake  
properly) a madnesse in trembling wise,  
make thy humble sute to a thing that  
madest thy selfe? And wheras thou do  
knowe, & art assured, that it is thine owne  
workmanship, the fruites of thine owne  
fingers, to fall groueling vpon thy face be  
fore it?

August. de-  
side, &  
Symbolo.  
chap. 7.

To deuise an Image for God, it is ab  
hominable.

They would seeme to fauour Images,  
which

which thing they do to the intent to make  
 heathens to thinke the better of their  
 miserable and lewde secte.

in his boke  
 against Ady-  
 mantus the  
 13.chap.

Then that first erected the Images of  
 gods unto the people, toke away feare  
 of religion, and increased erreur vnto  
 cities, because the people in the folly  
 of images, may some be deceived.

in his.4.  
 boke and  
 31.chap.of  
 the citie of  
 God.

Every Chosen knowe, that these  
 Images haue eyes and see not: mouth and  
 make not. Wherefore then doeth the ho-  
 ly Ghost so often teach vs, and admonish  
 the same thing in the Scriptures, as if  
 we knewe it not, For that the very shape,  
 and proportion of a man set a loof, after it  
 beginneth to bee adored and honored  
 of the multitude, it breedeth in every man  
 the most vile affection of erreur, that al-  
 though he finde there no natural moving,  
 token of life, yet he thinketh some God,  
 or godly thing is within it: and so being  
 deceived, partly by the forme that he seeth,  
 partly by the authoritie and credite of  
 the authours and makers of it, whom  
 they take to be wise, and partly also by the  
 example, and deuotion of the people, who  
 they see obedient to the same, he thinketh  
 that the Image, being so like a living be-  
 ing, cannot be without some living thing  
 vnder.

in his boke  
 vpon the  
 113.Psalme.

in his 6. boke  
 of the  
 vnder of  
 the 1. boke  
 of the 1. boke

in his boke  
 of the 1. boke  
 of the 1. boke



The poore mans Garden.

underneath it.

Who soeuer adozeth, or maketh prayer, beholding an Image, he is ruled in his minde, that he thinketh the Image beareth him, and hopeth it will performe his prayer.

After that Images be once set in these places, in honourable height, y<sup>e</sup> that pray, or sacrifice, may looke vpon them, although they haue neither sentence, nor yet chey to strike, and amaze the wittes minde of the people, euen with the proposition of living members & senses, that they seeme to haue life, and to draw breath.

Let no man say vnto me, the Image is but a picture: It is no God. I would God they knewe it, as wee knowe it. But what they haue, & in what sorte they haue it, and what they do about it, the Image beareth witnesse.

Let vs not count it a religion, to worship the workes of mens handes: y<sup>e</sup> craftes maisters themselves which make such thinges are better, whome notwithstanding, we ought not to worship: let vs not make it a religion, to worshipping beastes, or the basell sorte of men that be, be better then they, whome notwithstanding,

ding,

In his 6. sermon of the vvordes of the Lord, in Matheyye.

In his booke of true religion. 55. cap.





Thou makest by costly Wallles, thou  
test by gorgeous heade of pillars, thou  
test lampes to hang doorne: & thou  
golden seluyges; & in the meane season  
thou dost not blythe him being in pōre  
Poore man was euer blamed of accused, be  
cause he had not builded by costly  
ples, or Churches, and Images. But  
lasting fire of hell (the punishment of  
devils) do hang ouer vs; excepte we be  
other thinges diligently.

Lactantius H  
in his 2. lib.  
Bocke and 39.  
chapter 29.  
In the 2.  
chap. of the  
same booke.

Out of all doubt, there is no religion  
where soeuer there is an Image. They  
are afrayed lest their religion  
be voyde, and to no purpose, if they see  
thing presently that they may  
And therefore they make counterfaits  
which because they are Images of the  
dead, are like to the dead, for they be  
out sense: but the Image of God, which  
ueth for euer, must be liuely and sensible.  
To contemne and despise the earth; to  
nothing els; but not to worship Images  
which are made of earth.  
What madnesse is this, either to frame  
those thinges which they may after feare,  
or feare those thinges, which they have fra-  
med: & so forth (say they) we feare not  
that: but then after whose Image they be

made

made, and to whose names they be conse-  
crated: for then ye feare them, because ye  
suppose them to be in heauen, for if they be  
Gods, it cannot otherwise be chosen. But  
why do you not lift vp your eies to heaue,  
and calling vpon the Gods by name, do  
your sacrifice openly? Why do you rather  
goe to the walles, to the stockes, & stones  
then to that place where you beleue they

If a lining man can not teache thee to  
knowe God, how shall a carued stocke and  
stone do it, that is dead?

In that, I hearde certayne did grudge  
against mee, for that when we went toge-  
ther to the holy place, which is called Be-  
thel, to make a gathering there with me,  
according to the maner of the Church: and  
came to a village called Anablatha, and as  
I passed, sawe a Candle burning, & asked  
what place it was, & when I had learned  
that it was a Church, and had entered in  
to make my prayers, I founde there a  
bail hanging at the entrie of the Church,  
stained, and painted, & hauing the Image  
as it were of Christ, or of some saint, for  
whose picture it was in deede, I do not re-  
member. Wherefoze, when I sawe the  
Image of a man, to hang in the church of

Athanasius  
against the  
Gentiles.

Epiphanius  
to iohn Pa-  
triarke of  
Ierusalem in  
the seconde  
Tome of  
Hierome:



## The poore mans Garden.

Christ, contrary to the commaundement of the scriptures, I tare and rent it in sunder: and gaue counsaile to the Wardens of that Church, that they wazappe, and bury some poore body in it :

I beseeche you, charge the Priestes of that place, that they commaunde that such bailes, or clothes hanged, as be contrary to our religion, be no more hanged up in the Church of Christ. It behoueth your reuerence to haue care hereof, this is superstition, vnmeeete for the Church of Christ, and vnmeeete for the people (to the committed) and therfore to be remoued.

in his 3. boke  
2. Tome a-  
gainst here-  
sies, the. 79.  
heresie, a-  
gainst colli-  
ridians.

The Deuill entering to the minde of men, alwayes vnder pretence of iustice, aduaucing in the eyes of men, the most fall nature to the decree of God, hath expressed thowow variety of cunning, Images presenting the counterfeites of men. And they that are worshipped in deede, be dead. And the Images which neuer liued, they bring in to be worshipped: the minde therby committing fornication, & estranging it selfe from the one and onely God, as it were an harlot, departing filthily her bodie vnto manye, and as one that hath woꝛne alwaye the sober vse of lawfull company with one husbnde.

The

The olde errorr shall not pzenayle  
 us, to leaue the liuing, and worshipping  
 those thinges which are made of him. For  
 we haue worshipped & adored a creature,  
 more then the creatour, & became foolcs.

O my deare childe, be ye mindefull that  
 bring no Images into the Churches, &  
 let ye erecte vp none at the burialles of  
 the saintes: but euermore carpe God in  
 your hartes. Pay, suffer not Images to  
 be, no, not in your houses: for it is not law-  
 full, to leade a Christian man by his eyes,  
 but rather by the studie, or exercise of his  
 minde.

Numa, in aunswere vnto Iulian (as the  
 enemie him selfe affirmeth) was honest &  
 god, and indued with notable vnderstan-  
 ding, made many lawes for Priestes, let  
 vs inquire therfore diligently, what ma-  
 ner of seruice he had: Dionise of Halicar-  
 nassus, which wrote well the history of the  
 Romaines, reporteth that he made Tem-  
 ples & Oratories, but there was no Image  
 in the world in them, for because he com-  
 mended the wisdom of Pythagoras,  
 whose doctrine also he followed, he knewe  
 that God was destitute of suche forme  
 and shap: and affirmed that he tooke  
 pleasure in the sacrifices of the minde,

cyrill in his  
 6. booke a-  
 gainst iulian  
 mis.



## The poore mans Garden.

and not of the flesh. Therefore the Temples that he builded, he called by Temples of faith: by which, onely GOD is seene to men, so farre as they are able to reach to his sight: and he commaunded his Disciples to take their othe by faith.

Eusebius in  
his. 7. booke  
and. 18. cap.

It is no marvaile that the Heathens, receyuing suche benefites of our Saviour, did these things: For, wee have seene the Image of Paul, of Peter, of Christ, drawne in colours and preserved. And it may be thought, that men in olde times, being not yet remoued from the superstition of their fathers, vsed after this sorte to worship them, by an Heathenish custome, to their Saviours.

Charles the  
great in his  
4. booke and  
3. chap of I-  
mages.

An unhappy memozy is that, whiche remember Christ, who neuer ought to depart out of the heart of the true man. Standeth in neede of a sightfull conceyte, otherwise can haue the presence of Christ within him, vnlesse he haue his Image painted on the wall, or expessed in some other matter, for suche a memozy as is nourished, and kepte by Images, proceedeth not of hartly loue: but necessitie of sight.

Worst madnesse it is, that our mind be kept by the meane of the materiall Image

not be put in remembrance, lest we  
 all to forget him, whereas this is the faulte  
 of infirmitie, no signe of liberty.

We praise it well that you had a zeale, **Gregorie**  
 that nothing made with hande shoulde be **Pope. i. in**  
 worshipped: And againe, you ought to haue **his. 7. boke**  
 forbidden the people from the worshipping **of his epist.**  
 of them: and thirdly, that the people shoulde **the. 109. /**  
 not offende in adoration or worshipping of **chap. vnto**  
 picture, or Image. **Serenus. B.**  
**of Massilia,**

(Theodorus Bishop of Ancyra saith) we **In the second**  
 thinke it not convenient to paint y<sup>e</sup> Images **counsell of**  
 of saintes, with materiall or earthly co- **Nyce, Actes**  
 lours, for it is euident, that this a vaine **6.**  
 imagination, and the procurement of the  
 deceitfulnesse of the deuill.

Peathens was the first deuiler, & head  
 of Images.

We thinke it good, there be no picture **In the cōsel**  
 in the Churches, lest the thing that is ho- **at Eliberis**  
 noured, or adoured, be painted on the **Cannon. 36.**  
 walles.

For as much as we haue a diligent care **In the coun-**  
 in all thinges, to maintayne the Religion **sel at Con-**  
 of the most high God, therefore we suffer **stanti-**  
 no man to fashion, to graue, or to paint the **Peter**  
 Image of our Saviour Christ, either in **nite, th**  
 colours, or in stone, or in any other kinde **boke.**  
 of mettall, or matter: But where soeuer **chapit**



## The poore mans Garden.

any such Image shall be founde, we commaunde it to be taken downe, assuring our subiectes, that we will most straitly punish all suche that presume to attempt any thing, contrary to our decrees & commandement.

Clement of  
Alexandria  
in his oratio  
to the Gen.  
Polidorus  
virgill in his  
6. booke and  
13. chap. of  
the inuenti-  
ons of thyn-  
ges.

Be they not monstrous, that woꝝship  
stones?

Nowe let vs intreate of the woꝝshipping  
of Images, which not only the Heathens,  
that were boide of our religion: but also as  
S. Hierome saith, all the olde godly fa-  
thers condemned foꝝ feare of Idolatrie.

The world is come to such outrage and  
mere madnesse herein, that this parte of  
holinesse differeth nowe, very litle from  
open wickednesse.

Erasmus in  
his. 3. booke  
of the  
Church.

Some do moue affected by Images, oꝝ  
shewing of saintes Reliques, wherof nei-  
ther agreeth to y<sup>e</sup> grauitie of the place, that  
a Preacher standeth in: foꝝ we reade not,  
that euer anye suche thing was done of  
Christ, oꝝ his Apostles.

Horat. serm.  
1. folio. 8.

It was sometime a Figge tree logge,  
a blocke that serude foꝝ naught:

The woꝝke man doubted what of me,  
were fittest to be woꝝought.

A foꝝme to sit vpon, oꝝ els a Pryap God  
to be:

At length he thought the better was,  
God to make of mee.

¶ Cap. 31.

¶ Against Transubstantiation



And as they did eate, Jesus Mat. 26. 26  
tooke bread, & when he had  
geuen thanks, he brake it,  
and gaue it to the disciples,  
and saide: Take, eate, this  
is my bodye.

Also he tooke the Cuppe, and when he 27.  
had giuen thanks, he gaue it to them,  
sayng, Dzinke ye all of it.

For this is the blood of the newe Testa- 28.  
ment, that is shed for many, for the remis-  
sion of sinnes.

I saie vnto you, that I will not dzinke 29.  
henceforth of this fruite of the vine, vntill  
that day, when I shall dzinke it new with  
you in my fathers kingdome.

He tooke bread, and when he had geuen Luke. 22. 19  
thanks, he brake it, and gaue it to them,  
sayng: this is my body, which is giuen for  
you, do this in remembraunce of mee.

Likewise after supper he tooke the Cup, 20.  
sayng: This Cup is the new Testament  
in my blood, which is shed for you.

John. 6.

It is the spirite that quickeneth, the flesh 63.



## The poore mans Garden.

profiteth nothing: the words that I speake vnto you, are spirite, and life.

The Cuppe of thankes geuing, which wee blesse (or prepare) is it not the communion of the blood of Christ?

1. Cor. 10.  
16.

The bread which wee breake: is it not the communion of the body of Christ?

17. For we that are many, are one bread, and one body, because we all are partakers of one bread.

Cap. 11. 26. As often as ye shall eate of this bread, & drinke of this cuppe, ye shall shewe the Lordes death till he come.

27. Wherefore, who soeuer shall eate of this bread, and drinke this Cuppe of the Lord vnworthily, shall be guiltie of the body and blood of the Lord.

### The Doctours.

Iustinus in  
his 2. Apolo  
gie.

**T**he bread, & wine, in this Sacrament are not to be taken, as other common meates, and drinkes be, but they be meates ordeyned, purposely to giue thankes to God, & therefore be called, Eucharistia, and be called also the body and blood of Christ. And yet the same meate and drinke is chaunged into our flesh and blood, and nourisheth our bodies.

Ireneus in  
his 4. booke

The bread wherein wee geue thankes vnto God, although it be of the earth, yet when

## The poore mans Garden. 165

When the name of God is called vpon it, and. 34. cap. against Val-  
it is not then commō bzead, but the bzead lentius.  
of thankes geuing: hauing two thinges in  
one earthly, and the other heavenly.

Christ confessed, bzead, which is a crea- In his. 32. 34  
ture, to be his body: and the cuppe to be and. 57. cap.  
his blood. of the same

The bzead wherin the thankes be giuen 4. boke.  
to the bodie of the Lorde.

Christ taking bzeade of the same sorte  
that our bzead is of, confessed that it was  
his bodie. And that the thing, whiche was  
tempered in the Chalice, was his blood.

The matter of the bzead, auaileth no- Origen. vp-  
thing but goeth downe into the belly, and on the 15. of  
is auoided into the place of easement: but Math.  
the worde of God spoken vpon the bzead,  
is it that auaileth.

For as much as Christ saide, I am a Ciprian in  
true Vine, therefore the blood of Christ is his. 2. boke,  
not water, but wine, nor in it can bee and. 3. epist.  
thought, that his blood (wherby we be re- to Cecilius.  
deemed, & haue life) is in the Cuppe when  
wine is not in the cuppe, wherby the blood  
of Christ is shewed.

Christ taking the cuppe, blessed it, and  
gaue it to his disciples, saying: Drinke ye  
all of this. &c. By these wordes of Christ,  
we perceyue, that the cuppe whiche the  
Lorde



## The poore mans Garden.

Lozde offered, was not onely water, but also Wine: and that it was Wine that Chzist called his blood, whereby it is cleare that Chzist his blood is not offered, if there be no Wine in the Chalice. How shall we drinke with Chzist new wine, of the creature of the Wine, if in the sacrifice of God the father, and of Chziste, we do not offer Wine?

In his. 1.  
boke of his  
Epistles.

The Lozde called bzead made of many graines kned together, his body: and called Wine made of many Grapes, his blood.

In his Serm.  
of the Lords  
Supper.

Because bzead confirmeth the heart of the body, therefore it is conueniently called the body of Chziste. And because wine worketh blood in the flesh, therefore it hath relation to the blood of Chzist.

Tertullian  
in his. 4.  
boke against  
Mercian.

Chzist hauing taken the bzead, and hauing deliuered the same to his disciples, made it his body, saying, This is my body, that is to say, This is a figure of my body.

Against the  
Ievves  
Against  
Praxcas.

Chziste called bzead, his body.

It is not to be beleued, because God can do all thinges, that therefore he hath done all thinges: But we must searche and see where he hath done them.

Epiphanius  
in Ancorato.

Chziste speaking of a Loafe, which is rounde in fashon, and can not see no, feele, sayde of it, This is my body.

Unto

Unto how many men coulde Christ his body haue sufficed for meat, that he should be the soue of all the worlde? Therefore he made mention of his Ascention into heauen, that hee might withdraue them from corporall and fleshely vnderstanding.

Athanasius<sup>1</sup> in that Gospell, vvho so euer spea- keth a vvord against. &c.

Let vs marke that the bread which the Lord brake, and gaue to his disciples, was the body of our Sauour Christ, as he sayd vnto them, Take and eate, this is my body.

Hierome to Hedecbia.

They remaine the same that they were, and are chaunged into another thing.

Ambrose in his 4. booke and. 4. chap. of sacra- mentes.

Christes wordes were not harde, Christ instructed them that remained, and sayde vnto them, It is the spirite that geueth life, the flesh profiteth nothing. The words that I haue spoken, are spirite and life. Understande ye spiritually that I haue spoken. Ye shall not eate this body that ye see, neither shall ye drinke that blood that they shall shed that crucifie me: I haue commended vnto you a certaine Sacra- ment, being spiritually vnderstanded, it will geue you life.

August. vpō the. 98 Psal

That which you see vpon the Table, is bread: and that which is set before your eyes, is the cup: but touching that where

In his sermō made to the Infantes and Children.

in



## The poore mans Garden.

In your faith desireth to be instructed, the bread is the bodie of Christ, and the cuppe his blood.

In his 2. sermon of the vvordes of the Apost. In his 3. booke and 4. chap. of the the Threni-  
tic.

Jesus called meate his body, and drinke his blood.

Although wee maye set forth Christ by mouth, by witting, and by the Sacramēt of his body and blood, yet wee call, neither our tongue, nor wordes, nor ynke, letters, nor paper, the body and blood of Christ: but that wee call the body & blood Christ, whiche is taken of the fruit of the earth, and consecrated by mysticall prayer.

chrisost. in his. 60. Hō. to the people of Antioche..

If wee were bodylesse, God would giue vs these thinges bare and bodylesse: but for as much as wee haue soules, fastened vnto our bodies, therefore God geueth vs thinges spirituall, vnder thinges visible and naturall.

In his. 83.

Homlie vp- on the 26. of Math.

Christ, minding to plucke by that heresie by the rootes, vsed wine as well before his resurrectiō when he gaue the Sacramēt, as after at his Table without misteries, for he saith, of the fruit of the Vine, which surely bringeth no water, but wine.

Ad Cæsari- um Monachum.

The bread, before it be sanctified, is called bread, but when it is sanctified, by the meanes of the Priest, it is deliuered from the name of bread, and is exalted to the name

name of the Lordes body: although the nature of the bread still remayne.

The very body of Christ it selfe, is not in the holy vessels: but the mystery, or Sacrament therof is there conteyned.

Christ gaue vnto his disciples, peces of bread, saying: Take eate, this is my body.

If thou wilt knowe, howe it oughte not to seeme to thee a newe thing, and impossible, that earthly and corruptible thinges be tourned into the substance of Christ, loke vpon thy selfe, which art made newe in Baptisme, when thou wast farre from life, and banished from mercy as a straunger, and from the way of saluatiō, and inwardely was dead, yet sodainly thou beganst an other life in Christ, & wast made newe by wholsome misteries: thou visibler diddest remaine in the same measure that thou haddest befoze, but inuisibly thou wast made greater, without any increase of the body: thou wast the selfe same person, and yet by the increase of faith, thou wast made an other man: Outwardly nothing was added, but all the chaunge was inwardly. So likewise when thou doest go vnto the reuerente Table, to feede vpon spirituall meates, in thy faith, loke vpon the body and blood of him that is thy God:

in his. 1. c.

Hom. vpon

Matt.

Cirill in his

4. booke, and

14. vpon

Iohn.

Emissen. of

consecratio,

the. 2. Dis-

tinction.



## The poore mans Garden.

Theodorre  
in his. 1. dia-  
logue.

honor him, touch him with thy minde: take him in thy hand of thy hart, & chiefly drinke him, with þy draught of thy inward man. He would that they, which be partakers of the godly Sacramentes: should not let their mindes, vpon þy nature of the thinges which they see: but by the chaunging of the names, should beleue the thinges whiche be wrought in them by grace: for he that called that, whiche is his naturall body, cozne, & bread, and also called him selfe, a vine: he did honour the visible tokens and signes, with the names of his bodye, and blood, not chaunging the nature, but adding grace to nature.

In his. 2. dia-  
logue

The Sacramentall signes go not from their owne nature, after the sainctificatiō: but continue in their former substance, forme, and figure, and maye be seene and touched, as well as before: yet in oure minds we do consider, what they be made, and do repute and esteeme them, and haue them in reuerence, according to the same thinges, that they be taken for.

Nicolas Li-  
ra vpon the  
110. Psalmic.

These wordes of Christ, in the sirte of Iohn, directly pertayneth nothing to the Sacramentall, or corporall eating: for these wordes were spoken long before the Sacramente was ordeyned. There-  
fore

of this place there can be made no sufficient argumēt, touching the Sacramentall communion.

The creature of bread, and wine, by the inspeakeable sainctification of the holye ghost, is chaunged into the Sacrament of body and blood of Christ.

There leaueth not to be the substance of bread, and wine, or the nature of wine. And in deede the Image, or representatiō likenesse of the body & blood of Christ, is published in the ministratiō of y<sup>e</sup> misteries.

The Sacrament, by the working of the holye ghost, passe into a diuine substance: yet notwithstanding, they remayne still in the proprietie of their owne nature.

Christ as he nowe tourneth the bread into his bodie, euen so then in like sort, the Manna that fell from heauen, inuisiblye made his body.

Some men iudge thus, some say thus, some haue written thus, some graunte thus: some others haue thought thus, that the very substance of the bread and wine remaine still.

If a question were moued, what maner of conuersion, or chaunge this is: whether it be in forme, or in substance, or of some other sorte, I am not able to discusse it.

Howe

Beda in octauis Epiphaniæ.

Gelasius Pope against the heretique Eutiches.

Bertram upon the Eucharistie.

Peter Lombard Sentē. 4. dist. 11. Si autem.



## The poore mans Garden.

Gabriel vpon the canon, lect. 40.

141

Tonstal in his. 1. booke of the Sacrament Page. 46.

John Fisher B. of Rochester, against the captiuitie of Babylon, made by Martin. Luther

Holwe the body of Christ is there, whether it be by chaunging of some thing into it, or Christs bodie beginne to be there together with the bread, both the substance and the accidents of the bread, remayning still without chaunging, it is not found expresse in the Canon of the Bible.

Of the maner and meane, holwe this might be (whether by transubstanciation) perhaps it had bene better to leaue every man, that would be curious, to his owne coniecture: as befoze the Counsaile of Laterans, it was left at liberty.

No man shall pzooue by the verpe bare wordes of the Gospell, that any Priest in these our dayes doth consecrate, the very body and blood of Christ.

Thus much of Mathewe, who doth altogetherly speake of the newe Testament. For there is no worde founde here, to pzooue that there is the true pzeence of Christes flesh and blood in our Masse: for albeit that Christ made his flesh of bread, and blood of wine, it followeth not therfoze, that we shall also do the same, as often as wee will attempt it, by the vertue of any worde that is there.

It cannot therfoze be pzooued by any scripture, that either a lay mā, or a Priest,

often as he shall go about that matter,  
make likewise bread and wine the bo-  
dy and blood of Christ, as Christ him selfe  
saith, seeing that this is not comprised nor  
contained in the scriptures.

By this I thinke euery man vnder-  
standeth that the certaintie of this matter  
standeth not so much vpon the Gospell,  
as doth vpon the vse and custome, which  
is recommended vnto in vs so many hundred  
yeares, from the very first fathers. Thus farre  
as fathers fishing for Crabbes.

The utter Barcke of the Sacrament is  
not receiued with like pleasure as the sal-  
uage of the Cozne, faith and hope, intima-  
tion and presence, eternitie and time, the  
countenance and the Glasse, the Image  
of God, and the fashion of a seruant, &c.  
By which wordes he doth so deuide re-  
memb'rance from presence, that he doth  
attribute the one to the life wherein we  
live, and the other to the life to come.)

Whereas S. Augustine saith here the  
body and blood of Christ to be made of the  
substance of bread and wine, beware  
thou vblearned man, thou thinke them  
not thereof to bee made, as though they  
were newly created of the matter of bread  
and wine, neither that they be made of

Barnard in  
his 33. serm.  
vpon the  
Canticles.

D. Harding  
the. 12. ar-  
ticles, and. 7  
Diuision.



## The poore mans Garden

bzead and Wine, as of a matter.

### ¶ Cap. 32.

¶ This is my body, is a figurative speache, and signes and figures haue their names of the thinges vvhich they signifie.

Gen. 17. 10.



This is my couenaunt toke  
ye shall keepe betwene me  
and you, and thy seede after  
thee: let euery man child  
among you be circumcised.

That is, ye shall circumcise the foreskin  
of your fleshe, and it shalbe a signe of the  
couenaunt betwene mee and you.

Cap. 33. 20

And he set vp there an Altter, and cal-  
led it the mightie God of Israel.

Exod. 12. 11.

Thus shall ye eate it, your loppes gird-  
ed, your Shooes on your fete, and your  
staves in your handes, and ye shall eate it  
in haste: for it is the Lordes Passouer.

Deut 31. 11.

When all Israel shall come to appeare  
before the Lord, in the place whiche he  
shall choose, thou shalt reade this lawe be-  
fore all Israel that they may heare it.

Matt. 26.

Jesus tooke the bzead, & when he had ge-  
uen thanks, he brake it, and gaue it to the  
Disciples, and sayde, Take, eate: this is  
my body.

Like

Likewise also after Supper, hee tooke  
 the Cup, saying: This Cup is the newe  
 Testament in my blood, which is shed for  
 you, and the way, and the truth, and the  
 life.

John. 12. 26  
 John. 14. 6  
 John. 15. 1.

And the true Vine, and my father is  
 the true Vine.

John. 15. 1.

After he receiued the signe of Circum-  
 cision as the seale of the righteousness of  
 Abraham, which he had when he was uncir-  
 cumcised. &c.

Rom. 4. 11.

And calleth these things which be not,  
 although they were.

17.

And did all drinke the same spirituall  
 wine: (for they drinke of the same spiri-  
 tual wine that followed them, and that  
 wine was Christ.)

1. Cor. 10. 4.

The Cup of blessing which we blesse

16.

is not the Communion of the blood of  
 Christ. The bread which we breake, is  
 not the Communion of the bodie of  
 Christ.

16.

According to his merite hee saued vs,  
 by the washing of the newe birth.

Titus 3. 5.





## The poore mans Garden

*of The Doctours.*

Tertullian  
in his. 7. Ho-  
milie vpon  
Leuiticus.

2. p. 1. m. 6. 7.

2. p. 1. m. 6. 7.

2. p. 1. m. 6. 7.

**E**xcepte ye eate my fleshe, and drinke  
my blood, this letter killeth. Will  
thou that I bring an other letter that  
killeth out of the newe Testamente: he  
that hath no knife (saith he) let him sell his  
coate and bye one. Now, this letter is the  
Gospell, and yet it killeth: but if thou take  
it spirituallly, it killeth not: but in it is a  
quickening spirite. Therefore, vnderstand  
spirituallly those things which are spoken  
whither it be in the law, or in the Gospell.  
For a spirituall man discusseth all things,  
and is iudged of no man.

In his. 4.

boke against

Mercion the

Heretique.

Christ did not reproue bread, whereby  
he did represent his very body.

Iesus took bread, and geving it amongst  
his Disciples, made it his bodie, saying  
This is my body, that is to say, a figure of  
my body: But a figure it could not be, but  
lesse there were a body of a trueth, and  
deede.

Christ called bread his body, and wine  
his blood, because that in the olde Testa-  
ment, bread and wine were figures of his  
body and blood.

Origene in

his. 7. Hom.

Except ye eate my flesh, and drinke my  
blood, you shall not haue life in you. Con-  
sider that these thinges written in Gods  
bookes,

letters, are figures, and therefore examine  
 to vnderstande them as spirituall, & not  
 carnall men: for if you vnderstande them  
 carnall men, they hurt you, & feede you  
 not: for even in the Gospell is there found  
 letter that killeth. And not onely in the  
 Old Testament: but also in y<sup>e</sup> new Testa-  
 ment is there founde letters that slayeth  
 him, that spirituallly doth not vnderstande  
 what is spoken. For if thou followe the  
 letter, & wordes of this that Christ saide,  
 Except you eate my flesh, and drinke my  
 blood, this letter killeth.

We called Circumcision rightly a signe,  
 that in it one thing was seene, and an-  
 other was vnderstanded.

Christes blood is shewed in the Wine,  
 as the people in the water that is mixt  
 with the wine: so that the mixture of the  
 water to the Wine, signifieth the spiri-  
 tuall communion and ioyning of vs vnto  
 Christ.

The weakenesse of our faith, is taught  
 by the vnderstanding of the Sacraments.

What profite haue these wordes: We  
 say, that wee eating and drinking, maye  
 the more be mindefull of him that died  
 for vs, and rose againe.

Christ tooke bread, whiche comforteth Hier. vpon

vpon leu-  
 cus.

In his 4.  
 booke: and 4.  
 chap. to the  
 Rom.

Ciprian in  
 his 2. booke  
 and 3. epist.

in his serm.  
 of the Lords  
 supper.

Basil of  
 Baptilme.



## The poore mans Garden

the. 26. of  
Math.

Ambr. in his  
boke, of  
those thin-  
ges that are  
declared by  
the miste-  
ries, the last  
chapiter.

In his 4.  
boke and .4.  
chap.

In the. 5.  
chap. of the  
same boke  
of sacramen-  
tes.

In his. 6.  
boke and. 1.  
chap. of the  
sacramentes.

In his boke  
vpon the. 1.  
Co. 11. chap.

mans heart, that he might represent ther-  
by his very body and blood.

Before consecration, an other kinde  
named. But after the consecration the  
body of Christ is signified. Christ saied, my  
blood before the consecration it is called  
an other thing but after the consecration  
is signified the blood of Christ.

As thou wast in baptisme, receyued the  
similitude of death, so likewise dost thou  
in this sacrament, drinke the similitude  
of Christes blood.

The Priest saith, make vnfo vs this  
oblation to be acceptable, which is a figure  
of the body and blood of our Lorde Iesu  
Christe.

Thou dost receiue the Sacramente  
for a similitude of the flesh and blood of  
Christ, but thou dost obtayne the grace  
and vertue of his true nature: and recei-  
uing the bread, in that sorte thou art made  
partaker of his godly substance.

In eating and drinking, the bread and  
wine, we do signifie the flesh & blood, wher-  
by we were offered for vs. And the old Testa-  
ment was instituted in blood, because that  
blood was a witnesse of Gods benefite in  
signification and figure. wherof we take  
the mysticall cup of his blood, to the signifi-  
cation of

four bodie and soule.

Let the newe Christened man be taught, August. of  
that Sacraments be visible signes, of hea- teaching the  
ly thinges, and that the thinges them- ignoraunt  
selves, that he seeth not, must be honoured people, the  
in them. And that the same kinde & elemēt, 26. chap.  
not so to be taken, as it is in dayly vse:  
let him also be taught, what the wordes  
meane, that he hath heard: Whereupon  
occasion hereof, he must be taught, that if  
he heare any thing, even in the scriptures,  
that sound carnally, let him thinke y<sup>e</sup> there  
is some spirituall thing meante by it.  
As many as in Manna understode Christ, in his booke  
they did eate the same spirituall meate, of profite of  
that wee do eate. repentaunce.

It is a dangerous matter, and a seru- in his 3.  
ice of the soule, to take the signe, in steede booke of  
of the thing that it signified. Christian  
doctrine.

Seldome is anye difficultie in proper  
wordes: But either the circumstance of  
the place, or the conferring of diuers trans-  
lations, or els the originall tongue, where  
it was wrytten, will make the sence  
plaine: But in wordes that bee altered  
from their proper signification, there is  
great diligence, and heede to be taken.  
And especially wee must beware, that we  
take not literally any thing that is spoken



## The poore mans Garden

figuratiuely: no: contrarywise, we must not take for a figure, any thing that is spoken properly. Therefore must be declared the maner, howe to descerne a proper speache from a figurative, wherein must be obserued this rule.

If the thing which is spoken, be to the furtheraunce of charity, then it is a proper speache, and no figure: So that if it be a commaundement, that forbiddeth any euill or wicked thing, or commaundeth any thing that is good, or beneficiall, then it is no figure: But if it commaunde any euill, or wicked thing, or forbiddeth any thing that is good, or beneficiall, then it is a figurative speache. Nowe this saying of Christ (except ye eate & fleshe of the sonne of man, & drinke his blood, you shall haue no life in you) seemeth to commaunde an haynous & wicked thing, therefore it is a figure, commaunding vs to be partakers of Christs passion, keeping in our minds to our great comfozte and profite, that his fleshe was crucified, and wounded for vs.

Our Lord doubted not to say: This is my body, when he gaue a signe of his body. Signes when they be applied vnto godly thinges, are called Sacramentes.

Reasoning of signes, I saye thus: Let

In hisboke  
against Adi-  
mantus the  
12. Chap.

In his. 10.  
boke and. 5.  
chap. of the  
city of God.

man consider in them, that they be: but rather that they be signes, that is to saye, that they do signifie.

In Sacramentes wee see one thing, and we understande an other thing.

The Sacramentes is one thing, the thing of the Sacrament is an other thing.

In Sacraments is to be seen, not what they be, but what they signifie.

Christ did cary vp his body, fro whence he shall come to iudge the quicke and the dead: Where he is now, sitting on the right hand of the father. How can therfore the bread be his body, and the Cup, or that which is in the cuppe, be his blood: These thinges brethren, are therfore called Sacraments, because that in them, one thing is seene, and an other thing understanded. That which is seene, hath a visible appearance or forme: But that which is understanded hath a spirituall vtilitte and profit.

A day or two before good Fryday, was ble in common speache, to saye thus: Two mo, or two, or this day two daies, Christ suffered his passion, where in very deede he neuer suffered his passion but once, & that was many yeres passed.

Likewise, vpon Easter day wee say, this day Christ rose from death: where in very deede

in his. 2.  
boke of  
christian  
doctrine. 1.  
cannon  
in his. 46.  
treatise vp  
John.

in his. 3.  
boke and. 32  
chap. against  
Maximinus.  
in his serm.  
to the in-  
fantes,

In his. 23. e-  
pistle to Bo-  
nifacius.



## The poore mans Garden

dede, it is many hundred yeres sithens he  
 rose from death. Why then, do not men  
 reprove vs as lyars, when we speake in  
 this sorte? But because we call these daies  
 so, by a similitude of those daies, wherein  
 those thinges were done in dede. And so  
 it is called that day, which is not that day  
 in dede: but by the course of the yere it is  
 a like daie. And suche thinges be sayde  
 to be done that day, for the solempne cele-  
 bration of the Sacraments, which thinges  
 in dede were not done that day, but long  
 before. Was Christ offered any more but  
 once? And he offered him selfe: And yet is  
 a Sacrament or representation, not onely  
 euery solempnt feast of Easter: but euery  
 daye he is offered to the people, so that he  
 doth not by that saith, he is euery daye  
 offered. For if Sacramentes, had not some simi-  
 litude or likenesse of those thinges, wherein  
 they be Sacramentes: then they should  
 be no Sacramentes at all: and for their  
 similitude & likenesse, comonly they haue  
 the name of the thinges, whereof they be  
 Sacramentes. Wherefore, as after a cer-  
 taine maner of speache, the Sacrament  
 of Christes body, is Christes body: the Sa-  
 crament of Christes blood, is Christes  
 blood:

And : So likewise the Sacramente of  
the is faith : And therefore when we  
answere for young children in their Bap-  
tisme, that they beleue, whiche haue  
not yet the minde to beleue, we say  
more, that they haue faith, because they  
haue the Sacramente of faith. And we  
say also that they tourne vnto G D,  
because of the Sacramente of conuersion  
into G D : for the answer pertaineth  
to the celebration of the Sacrament.

And likewise speaketh the Apostle of  
Baptisme, saying: that by Baptisme we  
are buried with him into death, he saith  
not, that we signifie buriall: But he saith  
plainly, that we be buried. So that the  
Sacrament of so great a thing, is not cal-  
led: but by the name of thing it selfe.

A thing which signifieth, is wont to be  
called by the name of the thing, whiche it  
signifieth, as it is written in the scripture:  
the seven eares, be seven peres: the seven  
line, be seven peres, and manye other  
like. And so saide Saincte Paul. That the  
roche was Christe, and not that it signi-  
fied Christ: but even as it had been in deede  
whiche neuerthelesse, was not Christ by  
substance: But by significatio. Even so, be-  
cause the blood signifieth and representeth  
the

In his 77<sup>th</sup> r  
question vpon  
on leuiticus.

In his 77<sup>th</sup> r  
question vpon  
on leuiticus.

In his 77<sup>th</sup> r  
question vpon  
on leuiticus.



## The poore mans Garden

the soule, therefore, in a Sacrament,  
or signification, it is called the soule.

In his booke  
against Adi-  
mantus the  
12. chap.

For truly, so the blood is the soule, as  
Christ was the stone, and yet the Apo-  
stles saith not, that the stone signified Christ,  
but saith it was Christ. And this sentence,  
blood is the soule, may be understood  
be spoken, in a signe or figure, for Christ  
did not like to saye, This is my body,  
when he gaue the signe of his body.

In his pre-  
face vpon  
the. 3. Psal.

Christ admitted (Iudas) vnto the banquet,  
when he did betake and deliuer vnto his  
disciples, the figure of his body.

In his ques-  
tions. vpon  
the olde  
Testament.

Visible Sacramentes are ordeyned for  
carnall men, that by the Steppes of Sa-  
cramentes, we may be led fro the thinges  
that we see with the eye, vnto the thinges  
that we vnderstande.

In his 9.  
booke and. 14.  
chap. against  
Faustus.

The Sacramentes of the olde Lawe,  
were promises of thinges to be performed:  
Our Sacraments are tokens of thinges  
that already be performed.

In his. 26.  
treatise vpon  
Iohn.

The Sacramentes of the Iewes, in our  
warde tokens, were diuerse from ours:  
But in the thinges signified, they were  
equall, and one with ours.

In his. 3.  
booke and 10.  
chap. against  
the Dona-

If we beholde the visible creatures,  
wherin the Sacramentes are ministered,  
who saith not, that they be corrupte? But

When consider the things, that are brought  
 thereby, who seeth not, that they can not be  
 corrupted.

All signes, or tokens, seeme in a maner  
 to beare the persones of the thinges, them  
 selves, that they signifie. As the Apostle  
 saith, The rocke was Christ, for that the  
 rocke whereof it was spoken, signified  
 Christ.

in his. 18.  
 booke and. 48.  
 chap. of the  
 city of God

Let vs not thinke, that the Gospell standeth  
 in the wordes of the Scripture, but in  
 the meaning.

Hier. vpon  
 the 1. to the  
 Galath.

Christ in his last supper, gaue to his  
 Apostles, with his owne handes, bread and  
 wine, which he called his flesh, and blood:  
 But on the crosse he gaue his very body, to  
 be wounded with the bandes of the soul-  
 iours, that the Apostles might declare to  
 the worlde, howe, & in what maner, bread  
 and wine, may be the fleshe and blood of  
 Christ. And the maner he straight wayes  
 declareth thus: That those thinges which  
 signifie, & those thinges which be signified  
 by them, may be both called by one name.

Ciprian de  
 vinctone  
 Chrisimatis

If any man vnderstande the wordes of  
 Christ, carnally, he shall surely profite no-  
 thing thereby: for what meane these  
 wordes, The flesh anayleth nothing: He  
 meant not of his flesh (God forbid) but he  
 meante

Christ in  
 his 46. H6.  
 vpon the



## The poore mans Garden

meante of them that fleshely and carnally  
vnderstande those things that Christ spake  
But what is carnall vnderstandinge? We  
vnderstande the wordes simply as they be  
spoken, and nothing els: so, we ought not  
so to vnderstande the thinges which we  
see: but all mysteries must be considered  
with inwarde eyes, that is, spiritually  
vnderstande them.

**In his. 17.** We offer in deede, but in remembrance  
**Hom. vpon** of his death, this Sacrifice is a token or fi-  
**the Hebr.** gure of that Sacrifice. The thing that we  
do, is done in the remembrance of that  
thing that was done before: we offer al-  
way the same thing, may rather we worship  
the remembrance of that sacrifice.

**Vpō the. 22.** Christ bedeyned the table of his holy sup-  
**Psalms.** per for this purpose, that in that Sacra-  
ment, he should dayly shew vnto vs, bread  
and Wine, for a similitude of his body.

**In his 14.** God wyl not that we vnderstande the  
**Homily vp-** wordes of the holy scriptures simply and  
**on Iohn.** plainly as they lye: but with great wise-  
dome and discretion.

**In his. 11.** In the Sanctified vessels, there is not  
**Homily vp-** the very bodye of Christe in deede: but a  
**on Math.** mysterie of that body is conteyned.

**In his. 83.** If Christe dyed not, whose signe and  
**Hom. vpon** whose token is this Sacramente?  
**Math.**

Christ

Christe lefte vnto vs his last remem- In his 6r.  
brance, as if a man going a farre iour- Hom. to the  
ney, leaue a token with his freende, to the people of  
the that he seeing the same, may remem- Antioche.  
ber his benefites and frendship: which to  
sa, that freende if hee loue vnfainedly,  
not see without great motion of his  
minde, and without teares.

This Cup or Chalice is the new Testa- Fulgentius  
ment, that is to say, This Cup or Chalice in his booke  
which I deliuered vnto you, doth signifie to kinge  
the new Testament. Thras-  
muscu.

Our Saviour without doubt chaunged Theodorete,  
the names, and gaue to the body the name in his 1. Dia-  
of the signe or token: and to the token hee logue.  
gaue the name of the body. And so when he  
called him selfe a Wine, he called blood that,  
which was a token of blood.

The cause is manifest, why the names  
were chaunged, for hee woulde that they  
which be partakers of the godly Sacra-  
mentes, shoulde not let their mindes be  
open the nature of the thinges which they  
see, but by the chaunging of the names,  
shoulde beleue the thinges whiche be  
wrought in them by grace: for he that cal-  
led that, which is his naturall body, wine,  
and bread, and also called him selfe a wine,  
he did honour the visible tokens & signes,  
with



## The poore mans Garden.

with the names of his body and blood, not chaunging the nature: but adding grace to nature.

It is cleare, that it is the figure of those thinges, whereof it beareth the name.

A Sacrament, is a signe of a holy thing.

Therefore it is called a Sacrament, because one thing shall appeare, and another thing is vnderstanded and eaten.

It is called the bodie of Christ: But improperly, the meaning of it maye be thus.

It is called the body Christ, that is to say, it signifieth the body of Christ.

Eate my flesh, and drinke my blood: meaning hereby vnder an Allegory, or by way of a figure, the meate and drinke, that, is of faith and promise.

It is to be noted, that the Sacrament is called a figuratine body: because it is made present for a figuratine purpose, that is to say, to the ende the death of the same body (whiche death is nowe past and absent) may be remembred most effectually.

Some time the Sacrament is taken for the forme of bread and wine, and that in deede is not our Lorde.

I graunt the Sacrament to be a mistycall figure of Christes death, and of his visible body.

Peter Lombard. 4. distinction.

In the. 1. distinction. qui manducat.

In the. 2. distinction of Consecration, hoc est quod.

Clementes Alexander in Pedagog. 1. booke and. 6. chap. D. Harding in his booke a detection. &c. folio 333.

folio. 334.

folio. 339.

Cap. 33.

*We eate the body and blood of  
Christ, onely by faith.*



**I** say vnto you, he that belongeth in me, hath euertlasting life.

John. 6.

47.

I am the bread of life.

48.

This is the bread, which

50.

cometh downe fro heauen, that he whiche eateth of it, should not die.

John. 6.

I am the living bread, which came from heauen: if any man eate of this bread, he shall live for ever: And the

51.

bread that I will giue, is my flesh, which I will giue for the life of the worlde.

Verily, verily, I say vnto you, Except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you.

53.

Who euer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

54.

For my flesh is meate in deede, and my blood is drinke in deede.

55.

He that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him.

56.

As the liuing father hath sent mee, so I liue by the father, and he that eateth mee, euen he shall liue by mee.

57.

Z 1

This



## The poore mans Garden.

158. This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead: he that eateth of this bread shall liue for euer.

Cap. 11. 26. Who soeuer, liueth, and belieueth in mee, shall neuer die.

Ch 19. 15. 5. I am the vine, ye are the branches: that abideth in me, and I in him, the fruit bringeth forth muche fruit: for without mee ye can do nothing.

1. Cor. 10. 1. Brethren, I would not that ye should be ignorant, that all our fathers were under the Cloude, & all passed through the Sea.

3. And did all eate the same spirituall meate;

4. And did all drinke the same spirituall drinke, for they dranke of the spirituall Rocke that followed them: and the rocke was Christ.

Eph. 3. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue. &c.

### The Doctors

Tertullian  
of resurrections  
of our bodies.

**T**he same worde, Christ, called the fleshe: for the worde was made fleshe: therefore, he must be receyued in cause of life: he must be deuoured by hearing: he must be chewed by understanding: he must be digested by faith.

# The poore mans Garden. 158

He was wounded : whose blood wee  
 take, that is to say, the wounds of whose  
 side wee receyue.

Origen in  
 his. 16. Hom.  
 vpon Nom-  
 bers.

He that drinketh of the holye Cuppe,  
 remembryng the benefite of **G D D**, is  
 as thir stie then he was before, and lif-  
 teth up his heart vnto the liuing **G D D**,  
 taken with such a singuler hunger and  
 desire, that he abhorreth all gaully and  
 other drinckes of sinne : and all sauour of  
 small pleasures is to hym as it were  
 bitter and solowr Vineger. And the sinner  
 being conuerted, receyuing the holy  
 Sacramentes of the Lords Supper, giueth thanks  
 vnto God, and boweth downe his head,  
 shewing that his sinnes be forgiven, and  
 that he is made cleane and perfect, and his  
 heart (which God hath sanctified) he ren-  
 deth to God againe as a faithfull pledge,  
 and then he glozieth with Paul, saying,  
 I am it is not I that liue: but it is Christ  
 that liueth in mee.

Cyprian in  
 his Serm. of  
 the Lordes  
 Supper.

These thinges be practised and vsed  
 among the faithfull people, and to pure  
 consciences, the eating of his fleshe, is no hor-  
 ror, but honour : And the spirite delecteth  
 in the drincking of the holy & sanctified blood  
 and doing this, wee whette not our teeth  
 to bite : But with pure faith wee bzeake



## The poore mans Garden.

the holy bread.

The authour of this tradition saith, that except wee eate his flesh, and drinke his blood, wee shall haue no life in vs: instructing vs with a spirituall lesson, & opening to vs a waie, to vnderstande so p[er]tinent a thing, that wee should knowe, that the eating is our dwelling in him, and our drinking is as it were an inco[r]poratio[n] in him: being subiect vnto him, in obedi[en]ce: ioyned vnto him, in our willes: and vnited in our affections. The eating therfore of this flesh is a certaine hunger, and desire to dwell in him.

As meate is to the flesh: so is faith vnto the soule.

Basile in his  
141. Epist.

Wee eate Chriestes flesh, and drinke his blood, being made by his incarnation and sensible life, partakers of his word and wisdom. For his flesh and blood, he called all his mysticall conuersation here in his flesh, & in his doctrine, consisting of his whole life, pertayning both to his humanity and diuinitie, whereby the soule is nourished, and brought to the contemplation of thinges eternall.

Ambr. in his  
2. booke of  
Virgins.  
in his 19.

In our mindes Christ is dayly offered, for the redemption of the body.

Stephen being in earth, touched Christ being

being in heauen by faith.

¶ We touch not Christ by bodyly touching:  
but we touche him by faith.

By faith Christ is touched: By faith  
Christ is seene. He is not touched with our  
eyes: he is not holden with our eyes (but  
with faith.)

That thing is better seene, that is not  
seene with our eyes.

When we forget not the gistes of our  
saviour, is not Christ offered vnto vs  
every day? Of the very remnaunts of our  
thoughtes, that is to saye, of our very me-  
mory, Christ is so daylye offered vnto vs  
as though he renued vs every day.

Of thinges that be absente, faith is pre-  
sent: of thinges without, faith is within:  
and of thinges that be not seene, faith is  
seene.

From whence hath the water this great  
power, that it toucheth the body, and wa-  
sheth the heart, saving by the working of  
the worde? Not for that it is spoken: But  
for that it is beleued.

Who soeuer thou be, that with faith, and  
fear, hearest the worde of God, the brea-  
king of bread doth comfort thee, the absence  
of our Lorde is not absence: haue thou  
faith, and he whom thou seest not, is with  
thee.

Sermon.

In his. x.  
boke & 24.  
cap. of Luke.  
In his. 6.  
boke and. 8.  
cap. in Luke.  
In his boke  
of those  
thinges that  
are declared,  
by the Mis-  
teries the. iii  
Chap.  
August. vpo  
the. 75. Psal

In his. xiii.  
boke and . r.  
chap. of the  
Trinitie.

In his 80.  
treatise vpo  
on iohn

In his. 141.  
sermon on  
the. 2. holy  
day after  
Easter.



## The poore mans Garden.

thoe. Therefore our Lorde as touching his body, hath absented him selfe from all his Church, and is ascended into heauen, that our faith may be edified.

Howe shall I holde Christ being absent? Howe shall I thrust my hande into heauen, that I may holde him sitting there? Sende vp thy faith and thou holdest him. Thy fathers helde him in flesh; holde him thou in thy heart: for Christ being absent, is also present: vntil he were present, we could not holde him. But for as much as it is true, that he saith, Beholde, I am with you vntill the ende of y world. Therefore he is gone, and yet is here, he cometh againe, and hath not forsaken vs, for he hath aduanced his body into heauen: But he hath not withdrawen his maiestie from the worlde.

Our Lord called him selfe the bread, that came from heauen, exhorting vs to beleue in him. For to beleue in him, that is, to eate the bread of life. He eateth, that beleeueth in him. He is fed invisibly, because he is newe borne invisibly. Inwardely he is an Infant: inwardly he is new. Where he is renewed, there is he filled.

Christ him selfe is our meate, then what else, nothing is more sauerie: so that a man hath

in his 50.  
treatise vpon  
john.

in his 26.  
treatise vpon  
john.

In his 7.  
treatise vpon  
john.

with a sounde taste in his heart.

The Lorde comforteth vs that can not  
toure him with hande, sitting in  
churche. But by faith we may touch him.

When ye shall see the forme of man al-  
lowing up, where he was before, then  
shall ye see, that he geueth not his bodie, in  
to be fozte, as you imagine: then shall ye  
know stande, that his grace is not conu-  
erted by moztelles.

He that eateth Christes body inwardly,  
eateth outwardly: he that eateth the  
body of Christ it selfe in heart, not pre-  
sently with his teeth. To beleue in Christ,  
is, the eating of the bread of life: prepare  
not your mouthes, prepare your heartes.  
To beleue in him, is to rate: him that  
think of him. What is it els, but to liue  
by him.

Why doest thou prepare thy belly, & thy  
teeth: Beleue, and thou hast eaten.

Come vnto mee & receyue the light: what  
is, come vnto him: But beleue in him.

Your waking shall not be painfull to  
you: for there ye come to him, where ye  
beleue in him.

There be certaine spirituall handes in  
the bearte.

The preachers deliuer Christ vnto their

In his 1. booke  
treasurie vpon  
the Epistle  
of Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.

In his. 27.

treasurie vpon  
Iohn.



## The poore mans Garden.

and learners.

Upon the  
46. Psalm.

Beholde Christ ascending: beleeue in  
Christe being absent: trust in Christ that  
shall come againe: And yet by his pious  
mercie, feele him present.

In 26. trea-  
sure vpon  
Iohn.

This is therfore to eate that meate,  
to drinke that drinke: to dwell in Christ  
and to haue Christ dwelling in him.

In his 2. ser-  
mon of the  
wordes of  
the Apostle.

What other thing here is, it to drinke  
but to liue: Eate life, drinke life, and thou  
shalt haue life: and yet thy life is whole.

In his 117.  
Epistle.

The thinges that we vnderstande (by  
faith) are more certaine then the thinges  
that we see with our eyes.

Of the  
wordes of  
our Lorde  
in Luke.

Not that is seene: but that is beleeued  
doth feede vs.

Chrysostom in  
16. Hom. vpon  
Math.

All mysteries or Sacramentes must be  
considered with inward eyes, that is to  
say, spiritually. For the inward eyes as  
soone as they do see the bread, do passe ouer  
the creatures, and thinke not of that bread  
which is baken of the Baker: But of him  
that calleth him selfe the bread of life,  
which is signified by the mysticall or sa-  
cramentall bread.

In his 24.  
Hom. vpon  
the 1. Cor.

Whereas the carrion is, there are the  
Eagles. The carrion is the body of Christ  
in respect of his death: But hee nameth  
Eagles, to shew that who so will approche

his body, must mount aloft, and haue no  
making with the earth, nor be drawen and  
crepe downeward: but must evermore  
be vp & beholde the sonne of Justice, and  
the eye of his minde quicke & sharpe.  
for, this is a Table of Eagles, that flee on  
high: not of Iayes that creepe beneath.

Christe is thy banquet, Christe is thy  
sought, Christe is thy ioy, Christe is thy de-  
sire, Christe is thy reading, Christe is  
thy rest.

The fleshe of the Lorde is very meate,  
and the blood of the Lorde is very drinke:  
wee haue this good profite onely in this  
worlde, that wee may eate his fleshe, and  
winke his blood, not onely in a myserie,  
but also in the reading of the Scriptures.  
for it is very meate and drinke which is  
taken out of Gods worde, by the know-  
ledge of the Scriptures.

Unto whom Christ was painted out, &  
crucified among you before your eyes, yet  
was not Christ crucified in Galatia, but at  
Jerusalem: how then saith saint Paul vn-  
to the Galathians, Christ was Crucified  
amongest you? His meaning was, to  
shewe the strength of faith, which is able  
to see thinges, though they be farre away,  
and that by the eyes of faith, saw the death  
of

Hierome of  
the .7. orders  
of the church  
De Gradu. 7

Hierom. vp-  
on the booke  
of the Prea-  
cher.

chrisost. vp-  
on the epist.  
to the Ga-  
lath. the. iiii.  
chap.



## The poore mans Garden.

of Christ more plainly and perfectly, then many that were present at his death, and saw all that was done.

Cirill in his  
3. boke and  
34. chap. vp-  
on Iohn.

Christ was the very true Manna, whom vnder the figure of Manna, God gaue vnto the fathers of the olde lawe.

Ciril in his  
4. boke and  
39. chap. vp-  
on Iohn.

Christ is the beginning and foundation vnto holmesse and righteousnes: I meane by faith and none other wise, Christ dwelleth in vs.

Hillary vpō  
the 67. Psal.

They were vnder the Clowde, and were drinched with Christe, the Roke geuing them water.

Beda vpon  
the the. 1.  
Cor. 10. cap.

No man may doubt, but euery faithful man is then made partaker of the boode and blood of Christ, when in Baptisme he is made the member of Christ.

Bernarde in  
his. 3. sermō  
vpō the psal.  
Qui habi-

What is it to eate his flesh, and to drinke his blood; but to be partakers of his passion, and to followe that conuersation, which he did vse here in the flesh? Which thing that moste holy Sacrament in the which we receiue the body of the Lorde, doth signifie, that is to say, that as the forme of bread is seene to enter into vs, so must we knowe that by that conuersation which he did vse in the earth, he entereth into vs to dwell, through faith in our hearts.

In his serm.  
of the lo-

He that eateth my flesh, and drinketh  
my

my blood, hath eternall life, that is to say : uing of god.  
 he that is mindfull, or poth remember my  
 precious death, and by mine example doth  
 mortifie his members which are vpon  
 the earth, hath euerlasting life.

We may not looke barely vpon those  
 things ( of bread and Wine ) but must  
 thereof imagine some other matter, and  
 beholde the same with our inwarde spiri-  
 tuall eyes, as it is meete to beholde myste-  
 ries.

Inwardly hee beholdeth Christ, whom  
 by meditation he beareth in his heart.

John Baptiste by pointyng with his  
 finger : Esaias by prophesying : Abel by of-  
 fering, spake all three of one Lambe. And  
 Abel by signifyng, helde the same Christe  
 in his handes, whom Iohn helde by poin-  
 ting, and when Esaias helde by prophe-  
 syng.

This is the drinking of the blood of Je-  
 sus, to bee made partaker of his immor-  
 talitie.

This is to eate that liuely bread, to be-  
 lieue in Christ, that is to say : with loue to  
 sticke fast vnto Christ.

The Sacramentes by reason of the  
 time were diuers : when as the faith by  
 the whiche we liue, was in no age diuers.

¶ Cap.

Euthinius  
 vpon the. 9.  
 cap. of Iohn.

Gregory vp-  
 on the. 1.  
 Kynges. 2.  
 chap. and  
 2. booke.  
 in his. 29.  
 boke &. 16.  
 cap. of Iob.

Clemens A-  
 lexander in  
 his. 2. boke  
 and. 2. cap. in  
 Pædagogo.  
 in the de-  
 crees of pen-  
 naunce the  
 2. diffinit.

Leo Pope in  
 his 3. serm. of  
 the birth of  
 our Lorde.



## The poore mans Garden.

¶ Cap. 34.

**I**f he vicked eateth not the body of Christ  
that is, he hath no profite by his passion.



**Math. 7. 6.**

Be not that whiche is holy  
to Dogges, neither, cast ye  
your pearles before Swine,  
lest they treade them vnder  
their fete, and turning  
again, all to rente you.

**John. 15. 2.** Every bzaunche that beareth not fruit  
in mee, he taketh away.

If any man abide not in mee, he is caste  
forth as a bzaunch, and withereth: & men  
gather them, and cast them into the fire.

**Rom. 8. 9.** If any man hath not the spirit of Christ,  
the same is not his.

**1. Cor. 11. 27** Wherefore, who soeuer shall eate this  
bread, and drinke the Cup of the Lord un-  
worthly, shalbe guiltie of the body & blood  
of the Lord.

For he that eateth and drinketh unwor-  
**29.** thyly, eateth & drinketh his owne damp-  
nation, because he discerneth not the  
Lords body.

**2. Cor. 6. 14** Be not vnequally yoked with the Infi-  
dels: for what fellowship hath righteous-  
nesse with vnrightheousnesse? And what  
communion hath light with darckenesse?

**15.** And what Concozde hath Christ with  
Be-

Belial? What parte hath the beleuer  
with the Infidell?

And what agreement hath the Temple 16.

God, with Fools?

If they fall away (it is impossible they) Heb. 6.6.

could be renewed againe by repentance:

being they Crucifie againe to them selues  
the sonne of God, and make a mocke of

unto the pure, are all thinges pure, but  
unto them that are defiled, & unbeleauing,  
is nothing pure, but even their mindes &  
consciencences are defiled.

*The Doctors.*

**T**he worde was made fleshe, and  
very meate, which, who so eateth,  
shall surely live for ever, which  
no euill & wicked man can eat,  
for if it coulde be, that he that continueth  
euill, mighte eat the worde made fleshe,  
seeing that he is the worde and bread of  
life, it should not haue been written: who so  
euer eateth of this bread shall live for ever.

Origen.vp-  
on Math.

Jesus is the bread, which is the Saints, Ambro. of the  
and he that taketh this bread, doth not die Patriarkes  
a sinners death; for this bread is the re, blessing the  
mission of sinnes, 6.chap.

This bread that goeth into the body, is in his booke  
not so greedily sought of vs, but the bread vpon the Sa  
of cramentes.



## The poore mans Garden.

of everlasting life, whiche upholdeth the  
substance of the soule. For he that dis-  
greeth from Christ, doth not eate his flesh,  
nor drinke his blood, although he recei-  
ueth the Sacramente of so high a thing,  
to his utter dampnation and undoing.

August. in  
his. 21. boke  
& 25. chap.  
of the Citie  
of God.

Further Heretiques, nor suche as pro-  
fesse a true faith in their mouthes, and  
in their living shewe the contrary, haue  
neither a true faith (whiche worketh by  
charitie, and doeth not euill) are to be  
counted among the members of Christ.  
For they can not be, bothe members of  
Christ, and members of the deuill. Ther-  
fore it maye not be sayd, that any of them  
eate the bodie of Christ. For when  
Christ saith, He that eateth my flesh, and  
drinketh my blood, dwelleth in mee, and  
I in hym. He sheweth what it is, to eate  
his bodie, and drinke his blood: whiche  
is, when a man dwelleth so in Christ, that  
Christe dwelleth in hym. For Christe  
spake those wordes, as if he shoulde say:  
He that dwelleth not in mee, and in whom  
I dwell not, let hym not saye or thinke,  
that he eateth my bodie, or drinke my  
blood.

in in. 26.  
treasur. 78.  
on Iohn.

He that doeth not eate his flesh, and  
drinke his blood, hath not in hym everla-

sting

king life. And hee that eateth his fleſhe  
and drinketh his blood, hath everlaſting  
life: but it is not ſo in thoſe meates, whi-  
che then we take to ſuſtaine our bodyes.  
for, althoughe without them we can  
not live, yet, it is not neceſſarye, that  
who ſoever receyveth them, ſhall live,  
for they maye dye for age, ſickenelle, or  
other waies.

But in this meate & drinke of the body  
and blood of our Lorde, it is other wiſe, for  
both they that eate and drinke them not,  
have not everlaſting life: and contrary-  
wiſe, who ſoever eate & drinke, they have  
everlaſting life.

The Sacrament of the bodye of Chriſtes  
bodye and blood, is taken in the Lordes  
Table, of ſome men to life, and of ſome  
men to death: but the thing it ſelfe is taken  
of all men to life, and of no man to death.  
This is to eate that meate, and drinke  
that drinke: to dwell in Chriſte, and ſo  
have Chriſte dwell in him. And for that  
cauſe, he that dwelleth not in Chriſt, and  
in whom Chriſte dwelleth not, without  
doubt he eateth not ſpiritually his fleſh, nor  
drinke his blood: althoughe carnally and vi-  
ſibly with his teeth, he bite the Sacrament  
of his body and blood.

The



## The poore mans Garden.

In his. 59.

treatise vpo  
Iohn.

The disciples did eate the bread, which  
is the Lord, but Iudas did eate the bread  
the Lord against the Lord: to them  
it was life, but to him, it was paine and  
death.

In his. 53.

Sermon of  
the vvordes  
of the Lord.

Chrisostom.

Many do receiue the Sacrament of his  
body, but they shall not all that receiue it  
haue the plate with him, which he is promi-  
sed vnto his members.

Sancta, sanctis: holy thinges, for holy  
men.

Hier. vpon  
the. 66. cap.  
of Esaie.

All that loue pleasure more then God  
eate not the flesh of Iesu, nor drinke his  
blood, of the which him selfe saith. He that  
eateth my flesh, & drinketh my blood, hath  
euermore life.

In his booke  
vpo Ieremie.

In his booke  
vpon the. 8.  
of Oseas

Hillary in  
his. 2. booke  
of the trini-  
tie.

Prosper in  
his booke of  
Sentences,  
taken out of  
Augustines  
vvorkes the

Heretiques both not eate and drinke the  
body and blood of the Lord.

Heretiques eate not the flesh of Iesu,  
whose flesh is the meate of faithfull men.

The bread that came downe fro heauen,  
is not receiued out of him that hath our  
Lord, and is the member of Christ.

He that agreeth not with Christ, doth  
neither eate his body, nor drinke his blood,  
although to the condemnation of his pre-  
sumption, he receiue euery day the Sa-  
crament of so high a matter.

Christe is touched with affection, not  
with

with the hande : with desire, not with the  
eye : with faith, not with the senses.

Judas is sayde to haue eaten the bread  
of our Lorde against our Lorde, because  
he did eate the Sacrament vnworthely,  
and so he did not eate our Lorde, as hee is  
bread, that is to say : as he feedeth : but as  
he is a Iudge, and as he condemneth the  
vnworthy eater, to euerlasting paine.

¶ Cap. 35.

¶ What it is to be guiltie of the body and  
blood of the Lorde.



Who so euer therefore shall  
breake one of these com-  
maundementes, and teache  
men so, he shall be called the  
least in the kingdome of

Math. 5. 19.

heauen.

¶ Gue ye not that which is holy to Dogs, Math. 7. 9.  
neither caste yee your Pearles befoze  
swine, lest they treade them vnder their  
feete.

¶ Whosoener shall eate this bread, and 1. Cor. 11.  
drinke this Cup of the Lorde vnworthely, 27.  
shall be guiltie of the body and blood of the  
Lorde.

¶ For he that eateth & drinketh vnworthely, 29.  
he eateth & drinketh his owne damnation,  
because he discerneth not the Lords body.

¶ Aa 1

¶ For

339. Sen-  
tence.

Barnarde in  
his. 26. serm.  
vpon the  
Canticles.

\* D. Hardi.  
in his boke a  
detection of  
foule errors,  
lyes &c. fo-  
lio. 346.



## The poore mans Garden

30. For this cause many are weake and sicke among you, and many sleepe.

*The Doctours.*

Ciprian of  
the vvashing  
of the Apo-  
stles feete.

**T**he wicked haue no gaine by the death of Christ: but the benefites that they haue despised, do moste iustly condemne them.

Athanasius  
of the passio  
and Crosse  
of our Lord.

Worshipping our Lorde, and not living so as is meete for our Lorde, they feele not that thereby they are made guiltie of our Lordes death.

Ambr. vpon  
the. 1. Cor.  
11. chap.

He is vnworthy of the Lorde, that doth otherwise celebzate the mysteries, then it was deliuered of the Lorde: for he can not be deuout that taketh it otherwise then it was geuen of the Authour.

August. in  
his. 50. epist.  
to Bonifaci-  
us.

Outwardly they haue the Sacrament of Christes body: but the thing it selfe inwardly in their heartes they haue not. And therefore they eate and drinke their owne iudgement. He is guiltie of no small price, but euen of the blood of Christe, that desleth his owne soule, that was made cleane by the passion and blood of Christe.

In his. 20.  
Sermon of  
time.

The adulterer is guiltie of euerlasting death: because hee despised in him selfe the blood of our Saviour.

In his. 120.  
sermon in  
the same  
boke.  
Hiero. vpon  
the of Ma-  
lachy.

When the Sacraments are abused, then hee whose Sacraments they are, is sayde to

the abused.

¶ Cap. 39.

The Laie people ought to receiue the  
Cup of the Lorde, as vuell as  
the Bread.



Also hee tooke the Cup, and Math. 26.  
when he had geuen thanks, 27.  
hee gaue it them, saying:  
Drynke yee all of it.

For this is the blood of the 28.  
new Testament that is shed for many, for  
the remission of sinnes.

Also hee tooke the Cup, and when he had Mark. 14.  
geuen thanks, gaue it to them: and they 23.  
all dranke of it.

And he tooke the Cup and gaue thanks,  
and sayde: Take this, and deuide among Luke. 22. 17.  
you.

The Cup of blessing, or thankesgiuing, 1. Cor. 10. 16  
which we blesse, is it not the Communion  
of the blood of Christe?

I haue receiued of the Lorde, that which 1. Cor. 11. 23  
I also haue deliuered vnto you, to wit. &c.

After the same maner also hee tooke the 25.  
Cup, when he had supped, saying: This  
Cup is the newe Testament in my blood:  
this do as oft as yee drinke it, in remem-



## The poore mans Garden

bzaunce of mee.

28. For as often as ye shall eate this bread  
and drinke this Cup, ye shewe the Lords  
death till he come.

*¶ The Doctours.*

Ignatius to  
the Phila-  
delpheans.  
Cipriā in his  
2. epistle to  
Cornelius.  
the Pope.

**O** The Cup is deuided, vnto the whole  
Churche.

Howe shall wee teache, exhort  
and prouoke the people to shed their blood  
for the confession of the name of Christ.  
Wee do deny, or will not geue vnto them  
the blood of Christ, when they should fight  
and stande manfully in the quarell of their  
maister, and Lord Christ?

Or howe shall wee make them apte  
to drinke the cup of Martyrdom, if we do  
permit not suffer them to drinke the Cup  
of the Lord in the Churche, by the right  
that they haue to communicate with vs.

Chrysost. in  
in his. 27.  
Hom in the  
1. cor.

Christ both in the bread, and also in the  
cuppe, saide, Do this in remembraunce  
of mee.

In his. 18.  
Hom. in the  
2. cor.

In the receyuing of the holy Sacrament  
there is no difference betwene priest and  
people.

Dionisius  
Hicra. 3. cap  
Beda in his.  
6. booke vpon  
the. xxii. of  
Luke.

The vnitie of the Cuppe, is deuided  
to all people.

The bread in mysticall maner, hath  
relation to the body of Christ: the wine hath  
relation

relation vnto his blood.

The Cup is called the communication, because of the participation, for that euery man receyueeth of it.

Haimo vpo  
the. i. cor. xi.  
canon.

The reuerende cup, is in equall maner diuised vnto all.

Theophilaet  
in the. i. cor.  
xi chap.  
Paschasius.

Drinke ye all of this: as well the minist-  
ers, as the reste of the faithfull.

We receyue together: wee drinke toge-  
ther because wee liue together.

August. of  
consecration  
the. ii. distin-  
ction, quia  
passus.

We haue vnderstanded, that some ha-  
ving onely receyued the holy portio of the  
cup, do abstaine from the Cuppe of the  
holy blood: but sith that they are moued by  
vaine superstition, whiche I knowe not,  
thus to abstaine, either let them receyue  
the whole Sacrament, or bee put from  
it together. For there can bee no deuision  
of this one Sacrament, and high mystery,  
without great Sacriledge.

Gelasius  
Pope, of co-  
secratio, the  
the. ii. distin-  
ction, chap.  
coperimus.

It is not without a iuste and necessary  
cause that the Sacrament is taken vnder  
both kindes. For the kinde or forme of  
bread, is referred to the fleshe: & the kinde  
or forme of Wine, to the soule.

The Glose  
vpon the  
same canon.

It is taken and receyued vnder bothe  
kindes, for to signifie that Christ did take  
vpon him, both a humane body, and an hu-  
mane soule, And also for to signifie that the



## The poore mans Garden.

receyuing of this Sacrament, is auayle  
able both to the flesh, and also to the soule  
foz if it were onely receaued vnder one  
kind, it should be signified that it is auayle  
able onely foz the vnition and safegard  
of the one.

Leo Pope  
of consecra-  
tion the.2.  
Distinc. cum  
omne.

Et.  
pro.

Gerardus  
Lorichius in  
the.7. part of  
the canon.

Whereas foz the accomplishment  
the Communion, they dip the Sacrament  
and deliuer it vnto the people, they haue  
not receyued this witnesse of the Gospell  
foz the deliuerie of the Bread, & the deliuerie  
of the Cuppe, are mentioned a sunder.

They be false catholiques, that are not  
ashamed by all meanes to hinder the re-  
formation of the Church. They to the in-  
tent the other kinde of the Sacrament  
may not bee restozed vnto the lay people,  
spare no kinde of blasphemies, foz they say  
that Christ saide onely vnto his Apostles,  
Drinke ye all of this: but y<sup>e</sup> wordes of the  
canon be these, Take & eate ye all of this.  
Here I beseeche them, let them tell me,  
whether they wil haue these wordes also,  
onely to pertaine vnto the Apostles. They  
must the lay people abstaine fro the other  
kinde of the bread also, which thing to say,  
is an heresie, & a pestilent, and a detestable  
blasphemy. Wherefoze it followeth y<sup>e</sup> effect  
of these wordes was spoken vnto the peo-  
ple

ple, and to the whole Church.

Whole Christ is not conteyned vnder  
the kinde, by way of Sacrament: but the  
same onely vnder the forme of bread, and  
the blood vnder the forme of Wine.

Alexander  
of Hiles. 4.  
q. 40. m. 3.  
Article. 2.  
Ibidem.

The receyuing vnder both kindes, whi-  
che order the Lorde deliuered, is of greater  
strength, and of greater fulnesse.

Consideration had vnto the Sacrament,  
and to the perfection of the same, it were  
more conuenient, that the Communion  
were ministered vnder both kindes, then  
vnder one alone. For this were more  
agreeable to the institution, and fulnesse  
thereof, yea, and to the example both of  
Christ, and also of the fathers, and of the  
primatiue Church.

4 Q. 53. M. R.  
Ruardus  
Taper, cas-  
sander, de v-  
traque speci  
Pag. 26.

¶ Cap. 37.

¶ Against reseruatiō of the  
Sacrament.



Ate not thereof rawe, boy-  
led, nor sodden in water,  
but roasted with fire, bothe  
his head, his fete, and his  
purtenaunces.

And ye shall reserue nothing of it vnto  
the morning: but that whiche remay-  
neth of it vnto the morow, shall ye burne  
with fire.



## The poore mans Garden.

**Cap. 16. 19.** Moses then saide vnto them, let no man reserue therof till morning.

*¶ The Doctours.*

Ciprian of  
the Lordes  
Supper.  
Clemen in

**¶** His breade is receyued, and not  
shut vp.

Let there be so many hostes, or  
so much bread offered at the au-  
ter, as maye be sufficient for the people. If  
any thing remayne, let it not be kept vntill  
the morning.

his. 2. Epist.  
August. in  
his. 3. booke  
and. x. cap. of  
the Trinitie  
Hier. in the  
1. Cor. 11.  
chapter.

The breade made to this purpose: is  
spent in receyuing the Sacrament.

After the Communion was done, what  
soeuer portion of the sacrifices remayned,  
they spent it there together in the Church,  
eating their common supper.

Ciril in his  
5. Hom. vp  
Leuiticus.

The bread that our Lord gaue vnto his  
disciples, he lingred it not, nor bad it to be  
kept vntill the morning (for that Christe  
sayd not) Take and keepe, but take & eate.

Hesichius in  
his. ii. boke  
& 8. ca vpon  
Leuiticus.

The remanentes of the Sacramente  
were burnt, immediatly in the fire.

Nicephorus  
in his. 17.  
boke and  
xxv. chap.  
Gabriel Bi-  
el in his. 26.  
Lecton.

The same remanentes, in some places  
were geuen to childre that went to scole,  
to be eaten by them presently in y<sup>e</sup> Church.

Christ gaue not (the Sacrament) to his  
disciples that they shoulde reuerentlye re-  
serue it: but he gaue it for their vse, saying:  
Take, and eate.

**¶ Cap.**

## ¶ Cap. 38.

*We are not saued by the outward  
Ceremonies of the Sacrament.*



**A**sk now the Priestes concerning the lawe, and saye: If one beare holye fleshe in the skirte of his garmente, and with his skirte do touch the bread, or the potage, or the Wine, or my meate, shall it be holy? And the Priest answered and sayde, No.

In deede I baptise you with water, to amendement of life: but he that commeth after mee, is mightier then I, he will Baptise you with the holye ghoste, and with fire.

Verely, verely I saye vnto thee, Except that a man be bozne of water & the spirite, he can not enter into the kingdome of GOD.

Now are ye cleane through the worde, which I haue spoken vnto you.

Faith was imputed vnto Abraham for righteousness.

Howe was it then imputed? When he was Circumcised, or vncircumcised? Not when he was Circumcised, but when he was vncircumcised.

After

Aggeus. 2.

12.

13.

Math. 3. 11.

John. 3. 5.

Chap. 15. 3.

Rom. 4. 9.

10



## The poore mans Garden

**11.** After hee receyued the signe of Circumcision, as the seale of the righteousness of faith, which he had when he was vncircumcised. &c.

**1. Cor. 10. 1.** Moreover brethren, I would not that ye shoulde be ignoraunt, that all our fathers were vnder the cloude, & all passed through the sea.

**2.** And were all baptized vnto Moyse, in the cloude, and in the sea.

**5.** But with many of them **G D D** was not pleased: for they were ouerthrowen in the Wildernesse.

**Eph. 5. 25.** Husbands, loue you your wiues, euen as Christ loued the Church, and gaue him selfe for it.

**26.** That he might sanctifie it, and cleanse it, by the washing of water, through the worde.

**2. Peter. 3.** To the which also the figure that nowe saueth vs, euen Baptisme agreeth (not the putting away of the filthe of the flesh: but in that a good conscience maketh request to **G D D**) by the resurrection of Iesus Christ.

### *¶ The Doctours.*

**Tertullia of Baptisme.** **I**n Baptisme wee are washed with the Passion of Christ Iesu.

The thing, that is sanctified by the worde

woorde of God, and prayer, sanctifieth not him that vseth it, by the nature of it selfe.

The remission of sinne, whether it be giuen by baptisme, or by anye other Sacrament, is in déede of the holy ghost, and to the same holy ghost, onely the priuilege of this worke doth appertaine. The solemnity of the wordes, and the inuocation of Gods holye name, and the outwarde signes appointed by the ministerie of the Priest, by the institution of the Apostles, worke the visible outwarde Sacrament: but touching the substaunce thereof, it is the holy ghost, that worketh it.

It is not nature, that giueth effect, or force vnto the elementes being sanctified: but the diuine power worketh more mightly.

If there be any grace in the water, it is not of the nature of the water: but of the presence of the sprite.

The element is one thing, and consecration another. The worke is one thing, and operation an other. The water healeth not, vnlesse the holy ghost discend, and consecrate that water.

Nowe are ye cleane, because of the worde that I haue spoken to you: but why saith he not, now ye are cleane because

Origen. vpon  
on the. 15.  
of Math.  
Ciprian of  
Christes  
Baptisme

In his serm.  
de vnctione  
Chrismatis.

Basil, of the  
holy Ghost  
in the 15.  
chapter.

Ambr. in his  
1. booke of  
Sacramentes,  
the. 5. chap.

August in  
his. 80. treatise  
vpon  
of Iohn.



## The poore mans Garden

of the Baptisme wherwith ye are washed, sauing that because in the water it is the worde that maketh cleane: take away the worde, and what is the water more then water? Whence is all this so great vertue or power of the water, that it toucheth the body, and washeth the heart: but by the working of the worde? Not for that it is spoken, but for that it is beleued.

Chrysost. vp  
on the Cor.  
7. chap.

The Infidel when he heareth of the water of Baptisme, thinketh it to bee onely plaine water, but I that beleue in Christ, do not onely see water, but also the cleansing of the soule by the spirite of GOD. I consider Christes burial, his resurrection, our sanctification, righteousness, and the fulnesse of the spirit: the thing that I see, I iudge not with my bodily eyes: but with the eyes of my minde.

In his xxvii  
Hom. of his  
retourne fro  
Asia to con-  
stantinople.

Is it not a man that baptizeth? Man stretcheth forth his right hande, but God gouerneth his hand: doubt not of the grace of God, for it is the gifte of God.

In baptisme, the paper is the conscience, the tongue of the Priest is the penne, the hande is the grace of the holy ghost.

The coun-  
sel of Nyce.

Seest thou the water? Consider the diuine power that lyeth hid in the water. Imagine that the water is full of hea-  
uenly

enly fire.

The Minister being a man, genneth one, lie the water: but **GOD** genneth the holy ghost, wherby the sinnes be washt away.

Hier. vpon the .4. chap. of Esaie.

If any man hauing receyued onely the bodily washing of water, that is, outward, he seene with the eye, hee hath not put on our Lord Iesus Christ: although Symon Magus in the Actes of the Apostles, receyued the baptisme of water, yet because he had not the holy ghost, he put not on Christ.

In his booke vpon the .3. chap. to the Galathians

True baptisme standeth not so much in washing of the bodye, as the faith of the heart, as the doctrine of the Apostle hath taught vs, saying, By faith purifying their heartes: And in another place, Baptisme maketh vs safe. Not the putting away of the filth of the flesh: but the examining of a good conscience before God, by the resurrection of Iesu Christ.

Of consecration in the 4. Distinctio chap. verus.

We may not in any wise say, that the grace of God is conteyned substancially, and verily in the Sacramentes, as water is conteyned in the vessell, or a medecine in the boxe. For so to say, it were erroneous: But wee say the Sacramentes containe the grace of God, because they signifie the grace of God.

Bonauentura in the .4. sentence. i. distinct. and iii. Questio.

The grace of **GOD** is not in the visiblo signes,



## The poore mans Garden.

Signes but in the soule.

To the obiection, that is made, that the remission of sinnes is hidde in Baptisme: we must aunswere thus, that it must be taken of the thing signified: yet not to containe verely, and substantially in it selfe: but that the grace, that is signified thereby is contained in the soule.

Luther in  
his Hom.vp-  
on the feast  
of corpus  
Christiday.

The Sacrament iustificieth no man, nor maketh him faithfull: but requireth that thou bee faithfull, and iustified, befoze thou come to it.

¶ Cap. 39.

*¶ Christes naturall and immortall body  
can be but in one place at once and  
not in many places.*

Math. 24.  
23.

Cap. 26 11.



If any shal say vnto you, lo, here is Christ oz there, beleeue it not.

We haue the poore alwaies with you, but mee shal ye not haue alwaies.

Marke. 16.  
19.

After the Lorde had spoken vnto them, he was receiued into heauen: and satte at the right hande of God.

Luke. 24. 2.

And they founde the Stone rolled away from the Sepulchze.

And went in, but found not the body of  
3. the Lorde Iesus.

We

He is not here, but is risen. 6.

And it came to passe, that as he blessed  
them, he departed from them, and was ca-  
ried vp into heauen.

I leave the worlde, & go to the Father. John. 16. 28

And when he had spoken these thinges, Acts. 1. 9.  
while they beheld, he was taken vp, for a  
cloude tooke him vp out of their sight.

O ye men of Galilee, why stande ye ga- 17.  
zing into heauen? this Iesus which is ta-  
ken vp from you into Heaue, shal so come,  
as ye haue seene him goe into Heauen.

And he shal sende Iesus Christ, which Cap. 3. 20.  
before was preached vnto you.

Whom the Heauens muste conteyne 21.  
until the time that all thinges be restozed:  
which God hath spoken by the mouth of  
his holy Prophets since the worlde began.

Beholde, I see the Heauens open, and Cap. 7. 56.  
the Sonne of man standing at the righte  
hande of God.

Though we had knowen Christ after 2. Cor. 5. 16.  
the fleshe, yet now hencefozth knowe wee  
him no moze.

If ye then be risen with Christ, seeke Collos. 3. 1.  
those thinges whiche are aboue, where  
Christ sitteth at the right hande of God.

Our conuersation is in heauen, from Philip. 3. 20  
whence also, wee looke for the Sauour,  
euen



## The poore mans Garden.

euē the Lord Iesus Chriſte.

Heb. 8. 1.

We haue ſuch an high Prieſt, that ſitteth at the right hande of the throne of maiesty in Heauen.

Cap. 10. 12.

This man, after he had offered one ſacrifice for ſinnes, ſitteth for euē at the right hande of God.

### The Doctours.

Origene in  
his. 33. Hom.  
vpon Math.

**I**f he be here among vs ſtill, howe can he be gone hence as a ſtraunger departed into another country? Chriſt is both God & man, hauing in him two natures. And as a man he is not with vs vnto the worldes ende, nor is preſent with all the faithfull, that be gathered together in his name: but his diuine power and ſpिरite is euē with vs. Paul was abſent from the Corinthians in his body, when he was preſent with them in his ſpirit: So is Chriſt gone hence, and abſent in his humanity, whiche in his Diuine nature is euē where. And in this ſaying, we deuide not his humanity, (for S. Iohn writeth, that no ſpirit that deuideth Ieſus, can be of God) but we reſerue to both his natures, their owne properties.

In his xxiii.  
ſermon vpon  
Math.

It is not Chriſt as being man, is where ſoeuer two or three be gathered together in his name: neither Chriſt as being man

with vs all daies vnto the woꝝlde ende,  
Christ as being man, is present with  
faithfull euery where gathered toge-  
ther: but the deuine power, or nature that  
is in Christe.

He sitteth at his fathers righte hande in  
heauen, not putting away his body: but loy-  
ing to the same in spirituall condition in  
the perfection of one Godhead, euen as our  
fathers, that now are soluen according to  
his will, shall be raised according to the  
same.

Before prayer, the Priest with a pꝛeface,  
gathereth the heartes of the brethꝛen, say-  
ing vnto them, Lift vp your heartes: that  
when the people answereth: We lift  
up vnto the Lorde; they may be pre-  
pared to thinke of nothing els; but of  
the Lorde.

The Angell which was with Cornelius,  
was not at the same time with Philip: nor  
the Angell which spake to Zacharie in the  
temple, was not the same time in his proper  
place in heauen: but the holy ghost was  
some time in Abacucke, and in Daniel, in  
Babylon, & with Hierome in Prison, and  
with Ezechiel in Chober, and therfore he  
saith.

Make the thinges that be a house, not the  
thinges

Epiphanius  
in his. 3.  
booke of his  
short decla-  
ration of the  
Christian  
faith.

cyprian vpo  
the Lodes.  
prayer.

Basil of the  
holy ghost  
the. 22. chap



## The poore mans Garden.

Ambrose in  
his. x. boke  
and. 24. cap.  
of Luke.

Augustin in  
his. 57. epist.  
vnto Dardanus.

Basil of the  
holy spirit  
the 2. cap.

things that be vpon the earth. Therefore  
wee must not seeke Christ vpon earth: nor  
in earth: nor according to the flesh, if we  
list to finde him.

Mary could not touch Christ, because she  
sought him vpon the earth: but Stephen tou-  
ched him, because he sought him in heaue.  
Doubt not but Iesus Christe, as concer-  
ning his nature of his manhood, is now there  
from whence he shall come. And remem-  
ber well, and beleue the profession of a  
Christian man, that he rose from death,  
ascended into heauen, sitteth at the right  
hande of his father, and from that place,  
and none other, shall he come to iudge the  
quicke and the dead: and he shall come (as  
the Angell saide) as he was seene to go  
in heaue, that is to say, in the same forme  
and substance, vnto the which he gaue im-  
mortality: but changed not nature. After  
this forme, wee may not thinke that he is  
every where. For, wee must be ware, that  
wee do not so stablish his diuinitie, that  
wee take away the veritie of the body.

The Lord Iesus, as God, is euery where:  
and as man, is in heauen.

Doubt not but our Lorde Iesus Christ,  
is euery where as God, & as a dweller he  
is in man, that is, the temple of God: and  
he

is in a certayne place in heauē, because  
the measure of a very body.

Take away from bodies limitation of  
place, and the bodies will be no where,  
because they be no where, they will  
be nothing. Take away from bodies the  
qualities of bodies, there will be no place  
for them to be in, and therefore the same  
bodies must needs be no where.

Our sauour Jesus Christ, is aboue, but In his. 30.  
his trueth is here, his body wherein he treatise vp-  
can be but in one place: but his on Iohn.  
truth is spread euery where.

You shall haue the poore alwaies with In his. 50.  
but mee you shall not euer haue: treatise vp-  
and spake these wordes of the presence on Iohn.

his body. For, as concerning his diuine  
nature, as concerning his prouidence,  
concerning his infallible and inuisible  
power, these wordes be fulfilled which he  
saith: I am with you vnto the worldes  
end. But as concerning the flesh which he  
was in his incarnation, as concerning  
that which he was borne of the Virgin, as  
concerning that which was apprehended  
of the Iewes, and crucified vpon a Tree,  
taken downe from the Crosse, lapped  
in linen clothes, & buried, & rose againe,  
and appeared after his resurrection as co-



## The poore mans Garden.

cerning the fleshe, he saide: You shall not haue mee euer with you.

Wherefore, seeing that as concerning his flesh, he was cōuersant with his disciples forty daies, & they accompanying, seeing, & following him, he went vp into heauen. Both he is not here (for he sitteth at the right hande of his Father) & yet he is here, for he departed not hence, as concerning the presence of his diuine maiestie, we haue Christ euer with vs, but as concerning the presence of his fleshe, he sayeth truely to his disciples: Ye shall not euer haue mee with you. For, as concerning the presence of his flesh, the Church had Christ but a fewe dayes, yet nowe it holdeth him fast by faith, though it see him not with eyes.

In his. 3 r.  
treatise vp-  
on iohn.

Christ, as man, according to his body, is in heauen, and passeth frō place to place, and, when he cometh to another place, he is not in the other place from whence he came.

In his booke,  
de essentia  
diuinitatis,

We must beleue and confesse, that the sonne of God (as concerning his diuinitie) is inuisible without a body, immortall, and incircumscriptible: but as concerning his humanitie, we ought to beleue and confesse, that he is visible, hath a body,

and

and is contayned in a certayne place, and  
truely all the members of a man.

Christ, as concerning the presence of his  
body, he could not be together at one time,  
in the Sunne, in the Moone, and vpon the  
Crosse.

In his. 20.  
booke and. xi.  
chap. against  
Eauustus.

These wordes spoken, he ascendeth in  
heauen. Verby he gaue our eares a pre-  
mire against them whiche he forgetolde  
would rise in procelle of time, and say:  
Beholde, here is Christ: behold there is  
Christ, vnto whom he willed vs, we should  
goue no credit, neither haue wee nolve any  
ouer excuse, if wee beleue them against  
the voice of our shepheard, being so clear,  
open, and so plaine, that no man, be he  
ouer so heavy, or dull of heart, can iustly  
vnderstande him not.

In his booke  
of the vnity  
of the  
church, the  
x. chap.

Christ by his Godhead is ever with vs:  
but onlesse he had departed away bodyly  
from vs, wee shoulde euermore carnally  
be his body.

In his. 60.  
Sermon in  
Iohn. vpon  
the vvordes  
of our Lord.  
Hier. in the  
explication  
of Damafus  
Creede the  
4 Tome.

Christ ascended into heauen, sitteth at  
the right hande of the Father, the same  
nature of fleshe wherin he was bozne, and  
offered, and rose againe, remayning still:  
the substance of his humane nature  
was not done away: but glorified.

Although Christ toke away from hence



## The poore mans Garden.

Ciril in his  
6. boke and  
14. chap.  
vpon Iohn.

In his. 9.  
boke and. 21  
chap. vpon  
Iohn.

In his. x.  
boke and. 7.  
chap. vpon  
Iohn.

the presence of his bodye, yet in his maiestie of his Godhead, he is euer here, as he promised to his disciples at his departing, saying: I am with you euer vnto the worldes ende.

Christian people must beleue, y<sup>e</sup> although Christ be absent from vs, as cōcerning his bodye, yet by his power he gouerneth vs, & all thinges, & is present with all them that loue him: Therfore he sayde, Verily, verily, I say vnto you, whersoever there be two or three gathered together in my name, there am I in the middes of them.

For like as when he was conuersaunte here in earth as a man, yet then he filled heauen, and did not leaue the company of Angels: Euen so being nowe in heauen with his fleshe, yet he filleth the earth, and is in them that loue him. And it is to be marked, that although Christe should go away onely as concerning his flesh (for he is euer present in the power of his diuinitie) yet for a litle time he saide he would be with his Disciples.

Although I shall be absente with my bodye: yet I will be present with you as I am God.

If the nature of y<sup>e</sup> Godhead were a bodye, it must needes be in a place, & haue quantitie,

type, greatnesse, and circumscription.

Christ could not be conuersaunt with his Apostles in fleshe, after that he had ascended vnto his father.

All creatures, visible and invisible, be circumscribed & inuironed either within one place, or within the propertie of their owne substance: so that no Angell can be at one time in two places: And so much as the holie ghost, is in many places at one time, therefore the holie ghost must needs be God.

One and the selfe Christ, of mankinde, was made a man, compassed in a place, who of his father is God, without measure or place, one and the selfe same person. As concerning his mans substance, was not in heauen, when he was in earth and forsooke the earth, when he ascended into heauen: But as concerning his godly substance (whiche is aboue all measure) he neither lefte heauen, when he came from heauen, nor he lefte not the earth, when he ascended into heauen, whiche maye be knowen by the moste certayne worde of Christ him selfe: who, to shewe the placing of his humanitie, saide to his Disciples, I ascende vp to my father, and your father: to my God, and your God.

In his. 2. booke of the Trinitie.

In his. 11. booke and. 3. chap. vpon Iohn.

Didimus in his. 1. booke and. 1. chap. of the holie Ghost.

Fulgentius in his. 2. booke to king Thrasimundus.



## The poore mans Garden.

Also when he had sayd of Lazarus that he was dead, he added, saying, I am glad for your sakes, that you may beleue that I was not there: but to shew the vnmearable compasse of his diuinitie, he sayde to Disciples, Beholde, I am with you alwayes vnto the worlde's ende. Nowe, howe did he go vp into heauen: but because hee is a very man, conteyned within a place: Or howe is he present with faithfull people, but because hee is very God, being without measure.

Vigilius in  
his .i. booke  
against Eu-  
riches.

Christ sayde to his Disciples, If ye loued me, you woulde be glad, for I go vnto my father. And againe he sayde, It is expedient for you that I go, for if I go not, the Comforter shall not come to you: and yet surely, the eternall worde of God, the vertue of God, the wisdom of God was euer with his father, and in his father: yea, euen at the same time when he was with vs, and in vs. For, when he did mercifully dwell in this worlde, he left not his habitation in heauen, for hee is euerywhere whole with his father, equall in diuinitie, whom no place can containe: for the sonne filleth all things, and there is no place that lacketh the presence of his diuinitie.

From whence then, & whither did he say that

that he would go: And how did he say, that  
 he went to his father, from whom doubt-  
 lesse he neuer departed: But that, to go to  
 his father, and from vs, was taken from  
 vs. Thou seest therefore that it was the  
 propertie of that nature to be taken away,  
 and go from vs, which in the ende of the  
 worlde shall be rendered againe to vs, as  
 the Angels witnessed, saying, This Jesus  
 which is taken from you, shall come againe  
 as you sawe him going vp into hea-  
 ven. For loke vnto the miracle, loke vpon  
 the mysterie of both the natures. The son  
 of God, as concerning his humanity, went  
 from vs: as concerning his diuinitie, he  
 stode vnto vs, Beholde I am with you all  
 dayes vnto the worldes ende.

He is with vs, and not with vs: for those  
 whom he left, and went from, as concer-  
 ning his humanitie, those he left not, nor  
 forsooke them not as touching his diuinity.  
 for as touching the forme of a seruaunt,  
 (which he tooke away from vs into heaue)

he is absent from vs: But by the forme  
 of God (which goeth not from vs) hee is  
 present with vs in earth, and neuerthe-  
 lesse, both present and absent, hee is all  
 one Christe.



## The poore mans Garden.

If the worde and the flesh were both of one nature, seeing that the worde is every where, why is not the flesh then every where? For when it was in earth, then verily it was not in heaven. And now when it is in heaven, it is not surely in earth. And it is so sure, that it is not in earth, that as concerning it, we looke for him to come from heaven, when as concerning his eternall worde, we beleene to be with vs in earth. Therefore by your doctrine, either the worde is contained in a place with his flesh, or els the flesh is every where with the worde. For one nature cannot receiue in it selfe, two diuers and contrary thinges: but these two thynges, be diuers and farre vnlike, that is to say, to bee contained in a place, and to be every where. Therefore in as much as the word is every where, and the flesh is not every where, it appeareth plainly, that one Christ himselfe, hath in him two natures: And that by his deuine nature, he is every where: And by his humaine nature, hee is contained in a place. That hee is created: and hath no beginning: that he is subiect to death, and cannot dye. Whereof, one he hath by nature of his worde, (whereby he is God) and the other he hath by

the nature of his fleſhe, whereby the  
God is man alſo,

Therefore one ſonne of God, the ſelfe  
ſame was made the ſonne of man, and he  
from a beginning, by the nature of his  
fleſh: And no beginning by the nature of his  
Godhead: he is created by the nature of  
his fleſhe: not created by the nature of his  
Godhead: he is comprehended in a place,  
by the nature of his fleſhe: And not com-  
prehended in a place, by the nature of his  
Godhead. He is inferiour to Angels in the  
nature of his fleſh: And equall to his father  
in the nature of his Godhead. He died by  
the nature of his fleſhe: And died not by  
the nature of his Godhead.

This is the faith and Catholique con-  
feſſion, whiche the Apoſtles taughte, the  
Partyers haue confirmed, and the faithfull  
keepe vnto this daye.

The bodye of Chriſt, therefore did riſe  
again, quit cleane from all corruption  
and death, and is impaſſible, immortall,  
glozified with the glozy of God, and is ho-  
noured of the powers of heauen, & yet is a  
body, & the ſame bigneſſe y<sup>e</sup> it had before.

To ſit in the Throne of glozie, and to  
ſet his Lambes vpon his righte hande,  
& the Goates vpon the left hand, ſignifieth

Theodorec  
in his. 2. dia-  
logue.



## The poore mans Garden.

a thing that hath quantyty and bignesse.

Christes bodye hath his former fashion figure, and bignesse, and to speake at one worde, the same substance of his bodye.

Gregorie in  
his. xxi. Ho.  
vpon Easter  
daie.

He is risen, he is not here: Christ is not here by the presence of his flesh: and yet he is absent no where by the presence of his diuine maiestie.

Gregorie  
Nazianzene  
against A-  
pollinarius.

Christ, according to his bodye, is without the limitation of place: according to his spirite and Godhead, he is without the limitation of any place.

### ¶ Cap. 40.

I Christe in his humane nature, whiche he tooke of the substance of the Virgin Mary, dyd increase in vvisedome and knowvledge, & was ignoraunt of the last day: But his diuine and Godly nature dyd not increase, but knewe all thinges, and is ignoraunte of nothing.

¶ Cap. 53. 3.



He is despised and reieted of men: he is a man full of sorowes, and hath experience of infirmities.

Ps. l. 139. 6

Thy knoweledge is to wvnderfull for mee: it is so high that I can not attayne vnto it.

Mark. ii. 12

And on the morowe when they were come

He went out from Bethania, he was hungry.  
And seeing a figge tree a farre of, that  
leaves, he went to see if he might finde  
thing thereon: but when he came vn-  
to, he founde nothing but leaves: for the  
time of Figges was not yet.

But of that day and houre knoweth no  
man, No, not the Angels whiche are in  
heaven, neither the sonne him selfe, saue  
the father.

And the Childe grew, & waxed strong  
in spirit, and was filled with wisdom:  
the grace of God was with him.

And Iesus increased in wisdom, and  
fature, and fauour with God and men.

My Father, if it be possible, let this  
cup passe from mee: neuerthelesse, not as  
thou wilt.

And about the nyth houre Iesus cryed  
with a loude voyce, saying: My God, my  
God, why hast thou forsaken mee?

Then answered Iesus and sayd vnto  
them, Verily, verily I say vnto you, the  
sonne can do nothing of him selfe, saue  
what he seeth the father do.

I can do nothing of myne owne selfe:  
I heare, I iudge, &c.

He groined in the spirite, and was trou-  
bled in him selfe.

And



## The poore mans Garden.

14. And sayde, where haue ye layde him?  
they sayd vnto him, Lord, come, and se.  
**Iohn. 14.** The wordes that I speake vnto you  
10. I speake not of my selfe: but the father  
that dwelleth in mee, he doth the worke.  
18. My Father is greater then I.  
**Philp. 2. 5** Let the same minde bee in you, that  
was euen in Christ Iesus.  
6. Who being in the forme of God  
thought it no Robbery to be equall with  
God.  
7. But he made him selfe of no reputation,  
and toke on him the forme of a seruant,  
and was made like vnto men, and was  
founde in shape as a man.  
**Heb. 2. 16.** For Christ in no sorte toke the Angels,  
but he toke the seede of Abraham.  
17. Wherefore in all things it became him  
to be made like vnto his brethren, that he  
might be mercifull, and a faithfull high  
Priest in thinges concerning God, that he  
might make reconciliation for the sinnes  
of the people.  
18. For in that he suffered, and was temp-  
ted, he is able to succour them that are  
tempted.  
**Heb. 4. 15.** For we haue not an high Priest, whi-  
che can not be touched with the feeling of  
our infirmities, but was in all thinges  
tempted

empted in like sorte, yet without sinne.

Who his owne selfe bare our sinnes 1. Peter. 2.  
his bodye on the Tree, that wee being 22.  
loosed from sinne, shoulde lyue in  
righteousnesse: by whose stripes ye were  
healed.

And his eyes were as a flame of fire, Reue. 19. 12.  
on his head were many crownes: and  
had a name writte, that no man knewe  
but him selfe.

*The Doctours.*

Christ knoweth (the last day) as he is  
God, but he saith he is ignoraunte  
thereof as he is man. Nazianzen  
in his. 2. ora-  
tion.

All thinges that goeth befoze the last  
day, Christ shewed them vnto his Disci-  
ples, saying, thus and thus it shalbe. And  
at last addeth, that then the ende shall  
come: The ende of the worlde, what other  
thing is meante therby then the last day?  
whereof as he is man he saith to be igno-  
raunte, for, it is proper to the nature of  
man, to bee ignoraunte of thinges to  
come. Ciril in his  
9. boke of  
treasure and  
4. chapter.

Therefore it is necessarie to the righte  
vnderstanding of the Scriptures, to con-  
sider the times in whiche they are sayde  
and spoken, that is written. So shall wee  
safely auoyde errors, speciall ye in the  
wordes



002 The poore mans Garden. II

words of our Saviour, befoze his incarnation if any thing be founde to haue been spoken by the sonne of God: It maye be Judged that he spake then as he was God but when the worde was made flesh he spake then, after the maner of men, that he might thereby declare him selfe to be a very man, If he had not been made man, he would haue spoken all thinges as God. But nowe that he is made man, it must be graunted that he shoulde speake after the maner of men.

Who can deny Christ, as he is God, knowe the last day, whiche, as he is man, saith to be ignoraunte of, that he might keepe and holde the apte proportion of our nature? We ought not therfoze, because of this speache ignoraunce of the last day, to rayse vp any sclaunder, or be greued thereat: but rather to wonder at his great mercy and loue, that for our sakes refused not to becomē so lowe and humble to take on him all our infirmities, and also that humane ignoraunce.

He saith not, the holy ghost is ignorant, but the Aungels & the sonne: neither doth he saye, the sonne of God, but the sonne onely. That it might not be greuous (to the Aungels and men to be ignoraunt of the

last daye) therefore he saith; the sonne  
is ignoraunt, he speaking of him selfe  
is man: this is no derogation to his  
godhead as he was God, he knew it well,  
as he was man, he was ignoraunt of  
it. This is declared and determined by him  
selfe, howe he maye be ignoraunt, as he  
was man he was ignozant, but as he was  
God he knewe it right well.

But the Heretiques are to be demaund  
what they will do, when it is sayd that  
our Lord did hunger, thirst, labour in  
journey, sleape in the shippe. &c. Dare  
they say that the worde of God suffered  
all these things? or will they  
attribute it to his humanitie, and that the  
word of God will deliuer him from all  
these things (that he should not suffer it?)  
He would not being man, refuse to suf-  
fer hunger, thirst, to labour, and other like  
things, euen so as he was man, was igno-  
rant of the same last day.

Sometyme, he speaketh as God, some  
time he speaketh as man, that he maye  
showe him selfe to be very God and man.  
As God he saide vnto his Disciples, Laza-  
rus our friend sleepeth, when as no man  
awaked him, As man, when he came in



168 The poore mans Garden. T

his iourney to Lazarus sisters, he asked  
where haue ye put hym? Howe  
he knowe being farre absent, Lazarus  
bee dead, whiche now being present  
was ignoraunte of the place where his  
bodye was layde: it is not possible that  
he shoulde knowe that, and be ignoraunt  
this: he knewe both as he was God, and  
was ignoraunte of both as he was man.  
Euen so, that daye and houre, he knewe  
it, and knewe it not, otherwise as God,  
otherwise as man. *as man*  
The day and houre of his coming,  
asmuch as he is the word and wisdom  
of God, he is not ignoraunt: lest he shoulde  
make his Apostles continuall forgetfull  
for that they were desirous to knowe it.  
sayde truelye, of him selfe as he was  
man, to be ignoraunte of it also: for he  
tooke vpon him all our infirmities: and  
for this cause he said him selfe that he was  
ignoraunte. *as man*

In his 10.  
booke of trea-  
sure and. 7.  
chap.

Because it is proper to fleshe to in-  
crease, therefore it is sayde as he was man  
to increase: hee doeth attribute to hym  
that whiche is proper to fleshe. So we  
preache and teache that he suffered death  
not as he was God, but as hee was  
man. *as man*

Every

every where it appeareth, that the same  
 wisdom, for as much as it is the wise-  
 doer of it selfe, doth not increase: but it  
 increaseth the humane nature (of Christe)  
 in wisdom. So by litle and  
 litle he shewed forth our nature as to be  
 an instrumente of his deitie, whiche  
 dwelleth in the same: therefore he sayeth  
 in the word of G D D. dyd increase:  
 Jesus, neither the word seemed to  
 increase: but his humane nature was  
 whiche dyd profite and take wis-  
 dom, and increased.  
 Therefore, what is written of Christ,  
 to be vnderstanded, that those things  
 which belong to his Diuinitie, be not  
 attributed vnto his humanity: neither  
 those things that are proper vnto his  
 humanity, be not wrested and attribut-  
 ed to his diuinity.  
 He that was without beginning, was  
 the man vnder beginning. He that  
 was perfect, dyd growe. He that was vn-  
 changeable, dyd profite. He that was  
 was borne in a stable. &c.  
 Christe tooke a mortall body, and he was  
 subjecte vnto all passions and sufferinges  
 of our nature: onely sinne excepted. He  
 suffered them all, that he might deliuer

in vltim  
 book 2  
 in the 10

in the 10  
 book 2  
 in the 10

In his boke  
 to the  
 Queenes of  
 a right faith.

In his .10.  
 boke of trea-  
 sure the .4.  
 chap.



# The poore mans Garden,

us from them all.

Hilary in  
his.9 boke  
of the trini-  
tic.

Chrisost.in  
the imper-  
fect vvorke  
vpon Math  
chap.24.

Reseruing to the onely begotten sonne  
in him selfe, his true verity: yet according  
to the infirmitie of flesh he wept, he  
hungred, thirsted, wearied, was sear-  
ched, and also it is agreeable vnto his humane  
nature, of the daye and houre, that he  
confessed, to be ignoraunt.

Of that daye and houre knoweth  
man, &c. that is, not onely men, and An-  
gels, but also the sonne him selfe, know-  
eth it not, but the Father onely. For  
man ought therfore to be grieved, for the  
God onely blest that daye to be vn-  
certayne in his owne secret, when as the  
sonne him selfe is vncertayne of it. And  
very aptely this place serueth to ad-  
mone, many men that seeme to be very  
well learned. When as they are asked any  
question, if it happen that they are igno-  
raunt of that is asked, yet they will neuer  
be ashamed to confesse their ignorauntie.  
When as they reade, that Christ him selfe  
was not ashamed to confesse his ignorauntie  
to answer: and lest it should be thought  
that he denyed to knowe by humane dis-  
pensation, he sayde not: neither the sonne  
of man: for because according to his diuini-  
tie he knewe it, but according to his hu-  
mane

the nature he knewe it not.  
 According as he was God it is sayd, he  
 the mountaynes I begat thee: Accord-  
 to the forme of a seruaunt it is sayd,  
 Lozde created mee. According to the  
 of God he sayd, I am the trueth: Ac-  
 to the forme of a seruaunt: he said,  
 the way. It is not myne to geue,  
 is, that is not in my humane power  
 geue it. I iudge no man: that is, I  
 not as I am man: for that I am the  
 of man: but I will iudge by my  
 humane power, because I am the sonne of  
 is not my doctrine, howe is it sayde  
 mine? According to the forme of God,  
 his doctrine, but according to y<sup>e</sup> forme  
 seruaunt, it is not his.  
 According to the forme of God (that is,  
 he is God) as the Father hath life in  
 selfe, so the sonne hath life in him selfe.  
 According to the forme of a seruaunt: he  
 said, My soule is heauy euen to the death:  
 be possible let this Cup passe fro<sup>m</sup> mee.  
 According to the forme of God: he is true  
 and life euerlasting: According to  
 forme of a seruaunte, he was made  
 oient to the death.  
 he that was in the forme of God, took

August. in  
 his. i. boke  
 and. 12. chap.  
 of the Tri-  
 nitie.

In the same  
 boke and. 11  
 chap.

In the same



304 The poore mans Garden

the forme of a seruante: Both God, and  
both man, both God and man, that he was  
God, both man also, that he became man.  
We must not thinke, that the taking  
them one into another doth change  
conuert the nature one into another, for  
the diuinitie is not changed into a crea-  
ture, that it leaueth to be God. Neither the  
creature is changed into the Godhead,  
that it leaueth to be a creature.

Cassiodore  
vpō the. 138.  
Psalme.

Thy knowledge is so wonderfull for  
me. &c. The Prophete, the wethy the con-  
dition and property of a humane nature,  
for because he was man he coulde not be  
equall in knowledge or any other thing  
vnto the diuine substance.

Iohannes  
Maxentius  
his boke of  
the catholi-  
que confes.

It is to bee confessed, that God was  
borne of a Virgin, not according vnto  
his diuinitie. But according to his  
humane nature, in whiche he laye, was  
clothed, was weapte, dyd growe and in-  
crease in age and wisdom, Accord-  
ing to his humane nature, and not according  
to his diuinitie.

Lira vpon  
Luke the. 2.  
chap.

Jesus dyd increase in age and wis-  
dome. &c. In Christ there is a double wis-  
dome, one diuine, and another humane.  
And according to this humane he sayeth  
that in Christe was wisdom and know-  
ledge.

Whether the Soule of Christe hath  
knowledge, or equall powze with God.  
Whether the soule of Christ knoweth  
things, whiche G D D knoweth?  
Answer, the Soule of Christe hath  
not equall knowledge with G D D, for  
the soule of Christe is a creature: And  
a creature is of equall knowledge with  
God, nor by no meanes can. For the  
soule of Christe knoweth not as G D D  
knoweth.

In the 3. of  
booke 8. 14.  
distinction.  
non sumus

Of that daye and houre knoweth no  
man. If wee vnderstande this of the  
sonne after his humane nature, then it  
sayde he knoweth not of it as hee is

Gorranus  
vpon the. 13.  
of Marke.

It is not your parte to searche out ex-  
actly the daye or houre when the Sonne  
of man shall come, for as muche as the  
knowledge of these thinges is not geuen  
to the Aungels of heauen, no the sonne of  
man knoweth them not. The father hath  
reserued this vnto him selfe alone.

Erasmus vp-  
the 24 of  
Math.

And when he saue a figge tree neere  
the waye, he came towarde it, as hoping  
to haue some fode. And when he came  
to it, he founde nothing on it but leaues.  
Therefore as being greued that he was

Vpon the  
21. of Math.



## The poore mans Garden.

In his boke  
vpon the  
creede the.3.  
instruction.

deceyued of his hope, he cursed it. &c. **It is no heresie nor error to saye, that the soule of Christ began to knowe true sayne thinges, whiche by the presence of the Godhead it dyd afore perfectly see and perceyue. That sayde, began to knowe the same thinges other wise; after the manner of men. &c.**

In the same  
boke and.4.  
instruction.

**Our Lorde euen all his life long dyd suffer many thinges for our sakes, being hungry, thirsty, wearing weery and sayde, being reuiled, and despitefully handled, dyuen out, taken, bounden, be spitted and buffeted: to these thinges and to other like, may this worde, *Passus est*, belong and be referred.**

Iohannes  
Benedictus  
in Mark. 13.

**Of that daye and houre knoweth no man. &c. Christ according to his humane nature & humane knowledge, was ignorant of the daye of Iudgement: whiche daye was well knowen to him as he was God. &c.**

D. Caluine  
in his Her-  
mony vpon  
the. 13. of  
Marke.

**And when he had spied a Figge tree in the waye, he came to it, and founde nothing thercon, but leaues onely. &c. Some here demaunde howe he was deceyued seeking fruit on a Tree where none was to be founde, specially seeing that the time of bearing fruit was not yet come: then, why**

why he tooke such displeasure at the Tree  
the whiche there was no fault: But  
there is no absurditie at all herein, if we  
saye that as he was man the kinde of the  
Tree was vnknown vnto him: notwithstanding  
it maye be that he came of purpose  
knowing well enough what shoulde  
come to passe.

Certainlye as he was man he might  
eate foze meate well enough. For we  
must alwayes haue this discretion and  
consideration in the scriptures, that when  
mention is made of humane thinges, then  
we must haue respect vnto man: and in  
those thinges that pertayne to the office  
of a Mediatour, we muste consider that  
God is manifested in the flesh. The God  
had gaue place so often as it was neces-  
sary that the humanitie shoulde either do  
or suffer. He was able by his worde to  
prouide meate foze him selfe, yet notwith-  
standing he dyd it not. Furthermore as  
he was God, he knew that time of Figges  
was not yet come.

Of that daye and houre knoweth no  
man, no not the Angels of heauen, neither  
the sonne him selfe. &c. He were to farre  
out of his wittes, whiche woulde not wil-  
lingly submit him selfe to be ignorant

of

In the same  
booke vpon  
the. 24. of  
Math.



## The poore mans Garden

of those thinges, when as the Sonne of  
God him selfe for our sakes is content to  
be ignorant. But because many thought  
that this was a reproche vnto Christe,  
they went aboute by false interpretation  
to mitigate the hardnesse of this sentence.  
And to defend this their error, perambula-  
ture the heresie of the Arryans, was their  
refuge, which by this place went about to  
prooue that Christe was not the true and  
onely GOD. Wherefore according to their  
opinion Christe knewe not the latter dayes,  
because he would not make it knowne to  
others: ~~nam aliud per se et aliud per alios~~

But seeing it is manifeste, that igno-  
rance is attributed to Christ as well as  
to Angels, we must seeke a more proper  
sence, the whiche before we lying forth  
let vs briefly put awaye their obiections,  
which thinke it a reproche to the sonne of  
God, to say y there remaineth any igno-  
raunce in him. First of all whereas they  
do object, that there is nothing vnknowne  
to the Sonne of GOD, we must carefully  
answere. For we do knowe that there  
were two natures in Christ so ioyned to-  
gether in one person, that both of them  
retayned their proprietye: but speciallye  
the diuinitie rested it selfe, and dyd not  
the we

small of the  
acquiesced  
to. and  
John I

knowe it selfe for the so often as it was  
set for the humane nature to worke,  
at a parte whiche belonged thereto,  
the fulfilling of the office of a Mediator,  
wherefore it is no absurditie to saye,  
that Christe whiche knewe all thinges,  
he was man to be ignoraunte of some  
thing. For otherwise he coulde not bee  
made vnto vs in being subiecte to sorrowe,  
in anguyshe of the minde, and to other  
afflictions. But whereas some obiecte  
that ignoraunce doeth not agree w<sup>th</sup> the  
Christe, because it is the punishment for  
sinne, it is to absurde. First of all they  
knowe them selves verry ignoraunte in  
sayng that ignoraunce, whiche is attri-  
buted to Angles, shoulde come of sinne:  
but they are no lesse blinde in the other,  
in that they doe not acknowledge that  
Christe hath therefore taken vpon him  
our fleshe; that hee might also receyue  
the punishmente that were due for  
sinne.

And in that Christe according to his  
humilitie knewe not the latter daye,  
that doeth no more derogate from his di-  
uine nature, than the taking vpon him our  
fleshe. etc.

And



## The poore mans Garden

In the same  
booke vpon  
the.2..of  
Luke.

And Iesus increased in wisdom. &c.  
whereupon we may gather that this in-  
creasing oughte to be referred to his hu-  
mane nature: for vnto his diuinitie no-  
thing coulde be increased or augmented.  
It is demaunded, whether that immediatly  
after he was conceived in the wombe of  
his mother, he dyd not excell and surmount  
with the fulnesse of gistes of the holy  
ghost: for it seemeth a great absurdity that  
any perfectiō should want or lacke in the  
sonne of God. The answer is very easy,  
if it dyd nothing derogate his glory, that  
he was made a seruaunt. &c. Neither is  
this strange from that, y as he did growe  
in his bodye, so for our cause: woulde in-  
crease in wisdom in his soule. And whē  
the Apostle teacheth, that he was made  
like vnto vs in all thinges, sinne excepted,  
without all doubt, he cōprehended therein  
this also, that his soule was subiect to igno-  
rance, this only is the differēce betwene  
Christ and vs, that our infirmities are fast  
bounde in vs by necessity, he beareth and  
taketh them vpon him willingly.

Certayne men being very fearefull to  
graunt that is here sayde, do referre it to  
the outwarde shewe, and do expounde it,  
that Christ did seeme to increase, although

in berpe deade, there happened no newe knowledge vnto him. I aunswere, the wordes soundeth otherwise, and playnly both reiect and refell this error. When as a litle after Luke addeth, that the child increaseth in wisdome & stature, and in fauour with God and men. &c. In fine, excepte it be lawfull to denye Christ to be made a true and a perfect man, wee ought not to be ashamed to confesse that he took those thinges that can not be separated from a humane nature.

As therfore Christ took vpon him all the infirmities of man, and was like vnto me in all thinges, sinne onely excepted: so also he took vnto him the knowledge, the ignorance, the reason and minde of man, according to the which he is saide not to knowe the latter day, and therefore in another place it is saide: Jesus prospered in wisdome and age, and in fauour with God and men.

Of that day and houre knoweth no man no not the Angels, no: the sonne himselte &c. Although Christ doth humble himselte to this common ignorance, it doth nothing derogate his diuinitie and knowledge of all thinges, for he speaketh in that nature that he took of vs. We knowe that

D. Bullinger  
in his booke  
vpon the. 24.  
of Math.

D. Gualter  
his. 112. He  
vpon the. 13  
of Marke.



702 The poore mans Garden

in Christe are two natures whiche we ought to confesse: his diuine nature which is coequall and consubstantiall with the father. &c. And his humane nature, which in the appoynted and defernynged tyme he tooke of the virgin Marye: for to his diuine nature there was nothing vnknowne and hidden.

But as touching his humanity, he hungered, and thirsted and was so poore he had not whereon to laye his head, he dyd faynte, sorow, weepe, and was ignorant of manye thinges. And as touching this place, of his commynge, the day and houre is not onely kepte from the Angelles, but also from hym selfe as hee is man, doeth saye to bee ignorant of.

In his. 25.  
Hom. vpon  
the. 2. of  
Luke.

Jesus increased in wisdom. &c. This can bee vnderstanded no other wise then onely of his humane nature, whiche the Sonne of God tooke, for vnto his Godheade nothyng euer wanted or lacked. &c. Therefore this is to be referred to his Manhode (as he is man) that euen as he dyd growe in age and stature of bodye, so he dyd increase as touching his Soule in wisdom and vnderstanding.

But

But of that daye and houre knowe  
no man. *ec.* The Sonne in that he  
is a perfecte and naturall man knoweth  
not of that daye. For touching his God-  
hode, he is equall with the Father, and  
with a moste perfecte knowledge of all  
thinges.

D. Cheeke

vpon the. 13.  
of Marke.

But of that daye and houre knoweth  
no man. No, not the Angels, nor the  
Sonne him selfe. *ec.* As he was man, he  
knewe it not: but as he was *G D D*, he  
knewe it.

D. Tindale

vpon the. 13.  
of Marke.

Wee reade of the Sonne of God in  
the Reuelation of Iohn, that he hath eyes  
like the flame of fire, and on his heade  
many crownes, and a name written,  
that none knewe but hee him selfe. If  
none knewe it but he him selfe, the Fa-  
ther knoweth it not: wherof followeth  
that *G D D* knoweth not all thinges.  
To this I answer, because the Father  
and Christe be one, that the Father  
knoweth it, for as muche as Christ know-  
eth it, nor the terte doeth not exclude  
the Father from the knowledge thereof,  
saying, None knoweth it but he him selfe,  
for the Latine is, *Nemo scit*, that is,  
no man knoweth it, but hee him selfe,  
teacheth vs, that onely his Diuinitie  
knowe

D. Roger

Hutchyn-  
sonne in his  
booke of the  
Image of  
God.



knoweth it, not his humanitie, for that is excluded by these wordes, No man knoweth it. But Christes diuinitie is the fathers diuinitie, who both are all one by nature, not by person: wherefore, that whiche Christe knoweth, the Father knoweth also. This terte doeth not diminish the fathers knowledge, but rather establisheth, onelye **G D D** to knowe all thinges, saying, that onelye he himselfe knoweth this name: wherby these wordes (he him selfe) wee are compelled to vnderstande the diuinitie, the nature, and maiestie of God, to knowe it onelye, and Christes humanitie to be ignorant of it, which also doth not knowe the last daye.

¶ Cap. 41.

*A long custome must not be followed:  
but the trueth of God.*

**Exod. 23. 2.**



You shalte not followe a multitude to do euill, neither agree to a controuersy, to decline after manye, and ouerthrowe the trueth.

**Leuit. 18. 30.**

Wherefore shall ye keepe my ordinaunces, that ye do not any of the abhominable customes which haue bene done before you, that you defile not your selues therein:

The poore mans Garden. 109

again: for I am the Lord your God.  
Whatsoever I commaunde you, take Den. 12. 31.  
Ye do it, thou shalt not put nothing  
unto, nor take ought therefrom.

Feare the Lord your God, and he will 2. Kings. 17  
deliver you out of the handes of all your  
enemies.

Howbeit they obeyed not: but did after 40  
the olde custome.

Thus by processe of time, this wicked  
custome prevailed and was kepte as a 15. Misdo. 14.  
lawe, and Idols were worshipped by the  
commaundementes of Tyrantes.

In vaine they worship mee, teaching for 15. Bath. 15. 9  
maner, mens preceptes.

Ye lay the commaundementes of God Mathe. 7.  
apart, and obserue the tradition of men: 8.  
as the washing of pottes & of cuppes, and  
many other such like thinges ye do.

Well, ye reiect the commaundement 9.  
of God, that ye may obserue your owne  
tradition.

But if any man lust to be contentious, 1. Cor. 11. 16.  
we have no suche custome, neither the  
Church of God.

*¶ The Doctours.*

Some, either of simplicitie, or of  
ignorance, getting once an entrie, Tertullian.  
is inured & hardned by succession, in his booke  
of Virgins.

¶ D D 1

and



## The poore mans Garden.

and then is defended against the trueth.  
 But Christ our Lord called him selfe the  
 trueth, and not custome. Let them take  
 heede therefore, vnto whom the thing se-  
 meth newe, that in him selfe is olde. It  
 is not so much the nouelty of the matter,  
 as the trueth that reproueth an heresie:  
 whatsoeuer saoureth against the trueth,  
 it is an heresie, be the custome therof as  
 neuer so olde.

Ignatius vn-  
 to Philadel-  
 phen.

Ciprian in  
 his 2. booke  
 of his epist.  
 vnto Cicerili-  
 us the.iii. E-  
 pistle.

My antiquitie, is Christ Jesus.

That Christ ought onely to be harde:  
 euen the father witnesseth from heauen,  
 saying: This is my dearly beloved sonne  
 in whom I am pleased, heare him: where-  
 fore, if Christ ought only to be harde, we  
 ought not to take heede, what anye man  
 hath thoughte good to be done before us:  
 but what Christ which was before all me,  
 hath done before. For, we must not follow  
 the custome of man: but y<sup>e</sup> trueth of God,  
 because God speaketh by Esay the Pro-  
 phete, & saith, They worship me in vaine,  
 teaching commaundementes & doctrines  
 of men.

Vnto Iulia-  
 nus of Bap-  
 tizing of he-  
 reniques.

Certen men, whiche be overcome with  
 reason, do aledge & lay fo<sup>r</sup> the, against us  
 all in vaine, y<sup>e</sup> custome, as though custome  
 were a greater thing then the trueth, as  
 though

ough in spirituall thinges, wee oughte  
to followe the better thing alwaies,  
which is shewed by the holy ghost.

Custom without trueth, is the mother  
of all error: wherefore, let vs leaue the  
error, and followe the trueth.

Not the aunciente of yeres: but of man-  
ner is commendable, no shame it is to  
be to better.

Wee do rightely condemne all newe  
thinges, which Christ hath not taught, be-  
cause Christ is the way to the faithfull. If  
wherefore we teach that, which Christ hath  
not taught, wee iudge it detestable.

We must not alwaies imitate or allowe  
that so euer allowed persons haue done:  
but lay the iudgement of scriptures to it,  
whether they allowe the doing of it.

When the trueth is knowen, let cu-  
stome geue place to the trueth, for there  
is none that will doubt: but that custome  
geueth place to the manifest trueth. Also,  
no man shoulde set more by custome,  
than by reason and by trueth: for reason  
and trusthe, alwayes excludeth the cu-  
stome.

He that despiseth the trueth, and presu-  
meth to followe the custome, either he is  
inimicus to his brother, and froward, and

vnto Pope  
ius againste  
the epist. of  
Stephen.

Ambr. in his  
epist. to The-  
odosius the  
Emperour.

In his. 4.  
booke of vir-  
gins.

August. in  
his. 2. booke  
Gaudentius  
Epistle.

In his. 2.  
booke of on-  
ly Baptisme.

In his booke  
of baptizing  
litle ones, &  
in the. 8. di-



## The pooremans Garden.

the 3. distinction canon.  
Qui con-  
tempta.

iniurious to them, unto whom the trueth is opened, or els unkinde towarde GOD, by whose inspiration the congregation of Church, is instructed and armed.

For, the Lord saith in the Gospell, I am the trueth he saide not, I am the custome: Therefore, when the trueth is known, let custome geue place to trueth, because also Peter whiche did circuncise, gaue place to Paul, preaching the trueth. Therefore, seeing that Christ is the trueth wee oughte rather to followe the trueth, then custome, because reason and trueth, alwayes excludeth custome.

In his booke  
of true religion. 1. Tom  
and last cap.

Wee loue not those sightes that be subiecte to the eye, lest swarming from the trueth, and lousing shadowes, wee be cast into darckenesse. Let not our religion consist in our phantasies, for any trueth what soeuer it be, is better then any thing, that can of our owne heade be deuised of vs.

In his 5. Epist. to Marcellinus.

It is not true that is sayde, a thing that was once well done, must in no wise be altered, for when the cause of the time is chaunged, good reason doeth require, the well done thing befoze, so to be chaunged nowe. That where they saye, it cannot be well, if it be chaunged: the trueth on the other side crieth out, y it can not be well,  
if

It be not chaunged. For, that whiche may chaunce at one time, in diuersitie of persons, that one may do a thing without offence, which an other may not, not that the matter is of it selfe unlikely: but the partie that doth it. So in respect of diuerse times, of the selfe same person, now may a thing be done, and now maye it not be done, not that he is different fro him selfe that doth it: But the time when he doeth

The Heathens saye, the religion that was first, can not be false: as though antiquitie, and olde custome, coulde preuaile against the trueth.

Neither may wee say, why cometh it now: Why cometh it so late: For the counsaile of God that sent it, is vnsearcheable to the wisdom of man.

Many there are which sayning of faith, be not subiect to faith, and rather do appointe them selues a faith, then receyue it, puffed vp with the sence of mans vanity, whiles they vnderstande those things that they lust: But will not vnderstande those thinges that be true.

I call it nouelty, because of the tongues of wicked men: who being not able to shadowe the manifest light of the trueth,

In his ques-  
vpon the  
olde & new  
Testament  
the. 114.  
question.

In his. x.  
boke & 32.  
chap. of the  
city of God.

Hillary in  
his. 8. boke  
of the Tri-  
nitie.

Bernarde in  
his boke of  
a solitarie  
life.



## The poore mans Garden.

finde canillations vpon the onely name,  
noueltie: But this noueltie is no newe  
vanity, for it is a matter of olde religion:  
of perfect godlinesse founded in Christ.

Gregorie to  
William A.  
uersane B. in  
the.2. distin.  
canon. si co-  
suetudo.

If perhaps thou settest against it the  
custome; thou must take heede of it that  
the Lorde sayeth, I am the waye, the  
trueth, and life: he saide not, I am the cu-  
stome: but the trueth.

August. the  
xi. distinct.  
cap. consue-  
tudinem.

I allowe the custome; which notwithstanding,  
is knowen to vsurpe nothing  
against the Catholique faith.

Arnobius in  
his .2. booke  
against the  
Gentiles.

The authoritie of religion muste be  
weighed by God, and not by time. It be-  
houeth vs to consider, not vpon what day:  
but what thing wee began to worshippinge.  
The thing that is true, is neuer to late.

August. the  
8. distinctio.

The Lorde in the Gospell sayde, I am  
the trueth: he saide not, I am custome.

Pope Felix.  
Euripides.

No man ought to preferre custome, be-  
fore trueth and reason: for because reason  
and trueth, alwaies excludeth custome.

What custome we, in tender youth  
by natures lore receyue:

The same we loze, and like alwaies  
and loth our luste to leaue.

Cap.

Cap. 42.

The mariage of Priestes is  
lawrefull.



To auoyde fornication, let  
euery man haue his wife,  
and let euery woman haue  
her owne husbände.

1. Cor. 7. 2.

If they can not abstaine,  
let them marry, for it is better to marry,  
then to burne.

Haue we not power to leade aboute a  
wife being a sister, as well as the rest  
of the Apostles, and as the brethren of the  
Lorde, and Cephas,

Chap. 9. 5.

I beseeche thee faithfull yoke fellowe,  
helpe those women, which laboured with  
mee in the Gospell.

Philipp. 4. 3.

A Bishop therfore must be vnreproue-  
able, the husbände of one wife.

1. Tim. 3. 2.

Having childzen vnder obedience, with  
all honesty.

4.

For if any can not rule his owne house,  
howe shall he care for the Church of God?

5.

Mariage is honourable among all, and  
the bedde vndefiled: but whoremongers  
and adulterers, God will iudge.

Heb. 13. 4.

Nowe the spirite speaketh euidentlye,  
that in the latter times, some shall de-  
part from the faith, and shall giue heede

1. Tim. 4. 1.



## The poore mans Garden.

unto spirites of error, and doctrines of deuils.

3. Forbidding to marry, and commanding to abstaine from meates, which God hath created to be receyued, with thankes geuing of them which beleue and knowe the trueth.

### *¶ The Doctors.*

Origene in  
hi. 24. trea-  
tise vpon  
Math.

**N**Ot only they do not, that they teach, but also cruelly & without mercy, they comande others to do y they be not able, not considering or weighing eche mans strength. Such be they that forbid men to marry, & from that thing that is lawfull, by force and compulsion men to an immoderate kinde of cleannesse.

Ciprian in  
his. i. boke  
and ii. epist.  
vnto Pom-  
poneus of  
Virgines.

If they either can not, or will not continue, better it is to mary, then to fall into the fire with their pleasures, at the least let them breed no scandal to their brothers and sisters.

Ambr. in his  
3. boke of  
Virginitie.

Good are the bandes of Matrimonie, yet are they bandes: And although they be bandes, yet are they bandes of Charity: wedlocke is good, that it shalbe no hinderaunce to perfect life.

In his boke  
vpon the i.  
to the Cor.  
7 chap.

We see both virgins carefull for the world: and married men carefull for the workes of the Lord.

All the Apostles had wiues, onely Iohn Paul excepted.

Some men there be, that saye, they be adulterers that marrye after y they haue made a vowe; but I tell you, that they doe greuously, that put such a sunder.

Many of them are kepte fro marriage, not for loue of their godly purpose of virginity; but for feare of open shame, which shame also procéedeth of pride; for that they are moze afrayed to displease men, then God. They will not marry, because they can not without rebuke; yet better were it for them to marry, then to burne, that is to say, then with the flame of their concupiscence in their owne conscience to be walcked; they are sorry of their profession; and yet it grieueth them to confesse

In his boke vpon the 2. to the Cor. 11. chap. August. in his boke of the goodnes of mariage Distinction 27 Quidam. In his boke of holy virginite the 34. chap.

They that say, the marriage of such men, and women (as haue vowed) is no marriage: but rather adulterie; seeme vnto mee not to consider discretely and wisely, what they saye.

In his boke of the goodnesse of vvi-dovvhod, chap. 10.

It cometh to passe by this vnadvised opinion, that whereas they will remove these women that so haue vowed, from their husbandes, and force them to continue in their single life, they make the husbandes



## The poore mans Garden.

husbandes of them adulterers in dede, in case they marrye agayne, their former wiues being still aliue.

In the 9.  
chap. of the  
same boke.

The defrauding of their purpose, and the breach of their vowe is blamed. Such are blamed, not so: that they haue entered into the faith of Matrimony: But for that they haue broken their first faith, and promise of continent life.

In his 1.  
boke of the  
goodnesse of  
marriage and  
11. chap.

Whereas saint Paul saith, she that is unmarried, thinketh of the thinges that pertaine vnto the Lorde, that she may be holy, both in body, and in spirit, it may not so be taken, as though wee should so thinke, a Christian wife liuing chastely with her husbande, is not holpe in body. For it is generallpe sayde vnto all faithfull, knowe ye not, that your bodies be the Temple of the holy ghost: Wherefore if the man, and wife keepe their faith both betweene them selues, and to the Lorde, their bodies are holy.

In his ques-  
tions of the  
olde & new  
Testamente  
the. 127.  
Question.

Most holy Samuel begat children: and yet nothing abated the merites of his righteousness. Zacharias the Priest in his olds age begat a childe, wherefore then is that thing accused, that is proued to do no maner hurt.

The husbande of one wife, saint Paul writeth

thinketh not this as making a lawe, as if  
were not lawfull, for a man to be made  
Bishop without a wife: but he appoin-  
teth an order in that behalfe. For it was  
lawfull for the Jewes, to be coupled in the  
second Matrimonye, and to haue two  
wives at one time. Notwithstanding,  
marriage haue much trouble in it selfe, yet  
may it so be taken, that it shall be no hin-  
drance to perfect life.

Marriage, not onely hindereth nothing,  
wardes the knowledge and seruice of  
God, if wee will bee sober: but also  
bringeth vs great comfort, for it oppresseth  
the raging fury of nature, and suffereth  
not to be dashte, & toste, as the waues  
of the sea: but causeth that our ship maye  
safely ariue into the haven. And for that  
cause hath God geuen this comforte  
into mankinde.

So precious a thing is Matrimony, that  
with the same thou maiest be promoted,  
euen vnto the Bishoppes chaire: vse mar-  
riage with discretion, and thou shalt bee  
the chiefe in the kingdome of heauen.

The name of certayne virgins, not well  
behauing them selues, defameth and  
shameth the holy purpose of virgines, &  
the glozy of the heauenly and Angelicall  
family,

Chrisost. in  
his. 10. Ho.  
vpon Tim.

In his. 27.  
Hom. vpon  
Gene.

In his. 7.  
Hom. vpon  
the Hebre.

Hier. ad vir-  
ginem De-  
metriad. m.



## The poore mans Garden.

familie, whom wee must playnly charge that either they marry, if they can not containe: or that they containe, if they will not marrie.

In his boke  
vpon the .i.  
chap. to Ti-  
mus.

Touching this place some men thinke thus: by custome of the Iewes, it was lawfull for a man, to haue two wiues, or more at once. And this they take to be the Apostles commaundement; that he, that is to be chosen a Bishoppe, haue not two wiues, or more together at one time.

Vpon the .i.  
epist to Ti-  
moth. and .3.  
chapter.

Let the Deacons be the husbandes of one wife; not that they shoulde neuer marry a wife, if they haue none: but that they should not haue two wiues together.

In his .i.  
boke agaiſt  
Iouinianus.

And if Samuel, which was brought vp in the tabernacle, married a wife, what maketh that against virginity? As though that manye Priestes had not wiues, also now a dayes, and that the Apostle describeth a Bishop to be the husbande of one wife, having children in all chastitie.

In his boke  
vpon the E-  
phe. the. 37.  
distinct. ca.  
Legant.

Let the Bishoppes and Priestes reade this, whiche teache their sonnes secular learning, and maketh them reade Comedies and sing writings, after that they be broughte vp, by the charge & roll of the congregation.

Hierom. in

If any man consider that his owne vir-  
gin,

that is to say, his owne flesh, groweth  
 and boyleth vnto lust, and can not  
 it, there is laide vpon him a double  
 tentie, either to take a wife, or to fall.

any man call lawfull copulation, and  
 getting of children, corruption and fil-  
 nesse, he hath the deuill, that fell from  
 dwelling within him.

Wee must haue consideration of men,  
 measure our doctrine according to  
 every mans abilitie: and vnto such men,  
 can not take the worde of chastity, wee  
 ought to graunt marriage.

Let them strudge to keepe and continue  
 chastity of their body undefiled: or els,  
 them be coupled with the bande of one  
 marriage.

Excuse not thy selfe by thy marriage, thy  
 was at the marriage feast, and ho-  
 nored marriage with his presence, yet  
 est thou blam marriage? And saiest thou  
 that marriage is an hinderaunce vnto godli-  
 nesse? It tell thee, marriage is no maner  
 hinderance vnto godlines: wilt thou know  
 that it hindereth not to haue a wife, and  
 children? had not Moyfes wife and chil-  
 dren? Beholde Peter a Pillar of the Church:  
 he had a wife, therfore finde no fault with  
 marriage.

his. 1. boke  
 against Io-  
 uinian.

Ignatius vnto  
 Philadel-  
 phen.

Ciril in his  
 16. boke vpon  
 Leuiticus.

Isidorus, the  
 distinct. 23.  
 Hic igitur.

Chrisost. in  
 his. 3. Tome  
 against the  
 Iewes.  
 Gentiles &  
 Heritiques  
 Pag. 363.

Who



## The poore mans Garden.

no fault with maryage.

In his. 4.

Hom. and. 1.

Tome in E-

say vpon

these vvords

I haue seene

the Lorde.

Who speaketh these wordes? Esai-  
the beholder of the celestial Seraphim  
who, notwithstanding he had companie  
with his wife, yet hee quenched not the  
grace of God.

Esai had a sonne, and a wife, that thou  
mayest vnderstande that maryage is not  
yll: but fornication is yll.

What, did maryage hinder thee? no  
thy wife is geuen to thee to be thy helper,  
and not to deceaue thee.

Athanasius

to Dracon-

cius.

Many of the Bishops haue not maryage  
contrarywise, Monkes haue become fa-  
thers of childzen.

Cassiodorus

in his. 6.

boke. & 14.

chapter.

At that time they say, Euphichius the Bi-  
shop of Caesaria died in Martyrdome, ha-  
uing married a wife a litle before, being  
as yet in maner a newwe married man.

Eusebius in

his. 3. boke &

& 30. chap.

Clement in deede, writing against them  
which dispise mariage, beside many other  
saith also these wordes: Do they disallowe  
the Apostles also? For Peter and Philip  
had wiues, and married their daughters  
vnto men: but euen likewise, Paule the  
Apostle is not ashamed in a certayne  
Epistle of his, to make mention, or to sa-  
lute his companion and yoke fellowe, the  
which woman he saide & he led not about  
with

to him, for this intente, that he mighte  
be easylpe and without lesse cumber  
in the Gospell.

Also Policrates, the least of you all, ob-  
serue and keepe after the tradition of my  
fathers, and of them onely whome I haue  
named from the beginning, for seven of  
my fathers eche one after other in o-  
rder, were Bishoppes (and I am the eight)  
which hath kepte this day.

My mother being genen to my father of  
God, became not only his helper, for y had  
none no great wounder: but also was his  
advice captain, both by worde & by dede,  
guyding him by vnto y best. And albeit in  
other things, it were best for her to be sub-  
iect vnto her husbande for the right of ma-  
riage, yet in religion and godlinesse, she  
doubted not to become his maistres.

Neither of these tway, matrimony, nor  
single life, doth either ioyn vs to God, or  
to the worlde, or withdralve vs from God,  
or from the worlde: that the one ought to  
be refused, and the other absolutely, and  
if it selfe ought to be praised, it is y minde  
that ruleth both marriage & virginitie.

There be some that say, that marriage  
muste be broken for religious sake and  
holinesse: but this is to be knowen, that if

In his 5.  
booke and 24  
chap.

Gregorie  
Nazianzen  
vpon the E-  
pitaphe of  
his father B.  
of Nazian-  
zene.

Vpon the E-  
pitaphe of  
Gorgonia

Gregorie  
Pope in the  
17. distinct.



## The poore mans Garden.

2. question  
canon. Sunt  
qui.

the lawe of man graunt this, the lawe  
God forbiddeth it, for the trueth by  
himselſe ſaieth: Those that God hath coupled  
man can not parte a ſunder.

In the coun-  
ſel of Gāgra  
chap. 4.

If any man make difference of a mar-  
ried Prieſt, as if he may not miniſter  
oblation, becauſe of his marriage, and  
ſtayneth from his oblatiō, accuſed be he.

In the coun.  
at Conſtan-  
tinople diſt.  
31. Quoniā.

If anye man contrary to the Apoſtles  
Canōs, pzeſume to remoue either prieſt  
or Deacon, from the uſe and company  
of his lawfull wife, let him be depriued.  
In like maner let the Prieſt or Deacon  
excommunicate, that putteth away his  
wife, vnder the colour of religion.

In the coun-  
ſel of Ancira  
canon. 9.

Deacons, as many as be ordered, if at  
the time of receyuing orders, they make  
pzeſtation, and ſaide, that they would  
marry, for that they finde not them ſelues  
able ſo to continue without marriage, if  
they afterwarde marrye, let them con-  
tinue in the miniſterie, for as much as the  
Biſhop hath given them licence.

In the coun-  
ſel Tolete. 8.  
canon. 2.

A vow, ill and vnaduiſedly pzeſented,  
ought not to be kept.

The coun-  
ſel of Nyce  
holden in  
in the yere  
of our Lord.

The counſell which was gathered toge-  
ther at Nyce, willing to redreſſe the liſe of  
Churchmē, did ſet them certayne lawes,  
which do call Canons or Rules.

In the treating whereof it was taught  
to some, to bring in a lawe, that Bish-  
oppes, Priestes, Deacons, and Sub-  
deacons, should lye no more with their  
wives, whiche they had married before  
their consecration: But the holy confessor  
Paphnusius rose vp and did resist them,  
saying, and protesting, that marriage was  
honourable, and that it was chastity for  
a man to lye with his owne wife. And so  
he aduised the Counsaile, that they should  
not make any such lawe, assuring them,  
that the matter was great, and might bee  
an occasion of fornication either vnto them  
or vnto their wiues. And thus Paphnu-  
sius dyd tel forth the matter (all be it he  
were unmarried him selfe.) And the whole  
counsaile and synode, commended his  
opinion, & decreed nothing in this mat-  
ter, and left it to every mans will, & not  
out of any necessity.

It may happen that in some case, a vow  
may be either utterly ill, or unprofitable,  
or an hinderance vnto some other good  
things of more waight. And therefore it  
must of necessity be determined, that in  
such a case a vow ought not to be kept.

If any man haue vowed, and can not  
attaine, & hauing assayed all meanes, yet



## The poore mans Garden.

**Philippica** be neuer the nearer. I woulde aduise him  
 19 that he should prouide for the safetie of his  
 soule by marriage.

**Cardin. Ca-**  
**ietanus in**  
**Quedlibe-**  
**tis against**  
**Luther.**

It can not be proued, neither by rea-  
 son, nor by authoritie, speaking absolute-  
 ly, that a Priest sinneth in marrying a  
 wife: for neither the order of Priesthood  
 in that it is order, nor the same order  
 that it is holy, is any binderaunce to ma-  
 trimonie. For Priesthood breaketh not  
 marriage, whether it be contracted before  
 Priesthood, or afterwarde, setting all  
 ecclesiasticall lawes a part, and standing  
 onely vnto those thinges that we haue of  
 Christ and his Apostles.

**elemens A-**  
**lexandrinus**  
**in his 5.**  
**booke. Stro-**  
**mat.**

All the Epistles of the Apostles, which  
 teache sobrietie and continent life, where-  
 as they containe innumerable precepts  
 touching Patrimonie, bringing vp of  
 children, and government of house, yet  
 they neuer forbid honest and sober ma-  
 ryage.

**In the 8. Di-**  
**stinct. cu in**  
**præterito, in**  
**the Glose.**

They say that in old times, before Pope  
 Siricius it was lawfull for Priestes to  
 marry. (This was saure hundred yeres  
 after Christe)

**In the de-**  
**crees. 22.**  
**Question 4.**

In an euill promise, breake thy faith:  
 In an vn honest talke, change thy pur-  
 pose: that thou hast vnaduisedly bounde

then do it not. It is an euyl promise, chap. malis.  
it is kept with wickednesse.

Pelagius Pope, did create the Bishop of Out of the  
Acusa, who had wife and children at 28. Distinct.

Pope Siluerius, Pope Deusdedit, Pope Damasus  
Inane. 2. Pope Iohn. 15. Pope Felix. 3. Pope, Di-  
Pope Osius, Pope Agapitus, Pope Ge- stinction 56.  
Pope Bonifacius, Pope Iohn. 10. chap. Osius  
Pope Theodorus. &c. were all Popes, & sed hoc.

Bishoppes, and Priestes, with manie  
more that are founde, being Priestes  
rulers, ruled the Apostolique See of  
Rome.

I reckon that there was neuer more Erasmus in  
more and honest Priestes in the Church, his answere  
there was then, when the helpe of to Iodocus  
of the page was open to euery man. Cly- elitoueus.

peus saith, that the misteries and secrets  
of the Altar, bee higher in dignitie, than  
that they may be occupied of married men.  
When Saint Paul did wrong, and farre  
more, whiche alloweth and admitterh,  
not onely Deacons, but also Bishoppes  
and Priestes, whiche hath wiues, to the  
misteries of the Altar. I wyll not  
make nowe of Peter, which was married,  
nor Philippe the Deacon. Welyke the  
Church of Christe was in great blinde-



## The poore mans Garden.

nelle; whiche then could not spee, that the  
mysterie of the alter should not be con-  
fessed vnto married men, what thinketh and  
indgeth that Couſell, which pronounceth  
them accursed, which refused to be at the  
Communion of a Priest, whiche hath a  
wife.

In his epist.  
to Christo-  
pher B. of  
Basil.

A great part of the Priestes liueth  
in great infamie, and with a soze wound-  
ed conscience and an vniquiete, han-  
deth the holye Sacramentes. And so; the  
most part, they leſt all their labours, and  
the fruit that shoulde come of them, be-  
cause their teaching is despised and set at  
nought, so; their shamefull liuings.

There is nothing moze to be desired,  
then that a Priest mighte liue free from  
marriage, & might wholly serue the Lord:  
but after that he hath assayed all remedies  
and is neuer the better, and the rebellion  
of the flesh cannot be ouercommed, this  
then is next to be done, let him liue chast-  
ly with one, not so; pleasure: but so; a re-  
medie, hauing his wife alwaies, enbe-  
uouring him self with all his power, that  
he which hath a wife graunted him, all vp  
and recompence the weakenesse of the  
fleshe, with other good liuing beside, and  
with holye studie, so; by this meanes  
euery

every man shall knowe that he hath taken  
a wife for neede, and not for pleasure.

And I doubt not but there is many Bi-  
shops, which perceiveth that it is even so  
as we say: but here I am afraide y<sup>e</sup> lucre  
and advantage stop vs that we followe  
not it which we knowe is best. If the Bi-  
shops would assay to chaunge the single  
living into marriage, peradventure the  
Officialles and Commissaries would re-  
sist, which doth perceine moze advan-  
tage of Priestes Concubines, then they  
shoulde haue by Priests wiues, if they had

Take away from the Church honora-  
ble marriage, and the bed undefiled: shalt  
thou not replenishe it with Concubina-  
ries, with incestuous persons, Sodomiti-  
cal vices, & finally, with all kinde of beast-  
ly filthinesse.

In those daies Priestes commonly had  
wiues, as other Christian men had, and  
had children also, as may appeare by au-  
tent instrumentes, besides of giftes and  
which were geuen then to churches, to the  
Clergie, and to religious houses, in the  
which instrumentes, both the priestes and  
their wiues also with them, which there  
be called Presbyteriall

Barnarde in  
his. 66. ser-  
mon vpo the  
Canticles.

Auētinus in  
Histor Bo-  
iorum,



## The poore mans Garden

Clemens Alexan. in his  
5. booke  
Strom. 7.  
This clemēt  
wrote. 200.  
yeres after  
Christ.

These glorious braggiers do vaunt them-  
selues, to be the followers of the Apostles,  
who neither had wife, nor yet possessed  
anything here in the world. &c. As though  
the Scriptures manifestly sheweth, that  
withstandeth the proude, & genneth grace  
to the humble. Again, they consider not  
the cause, why the Lord took no wife  
first, he had his owne peculiar spouse,  
which is the Church. Moreover, neither  
was he a common man, that he should  
stand in such neede of a helper, after  
the flesh. *etiam si quis dicitur quod*

Hulderich.  
Bishoppe of  
Augusta, to  
Pope Nich.

There be some which take Gregory for  
a maintainer of their sect, whose temerari-  
tye I laugh at: whose ignorance & disre-  
ment, for they do not know that the perni-  
cious decree of this heresie, established in  
Gregory, was afterward purged of him,  
with y<sup>e</sup> worthy fruit of repentance, when  
as vpon a daye, out of his Poudes was  
braken six thousande childrens heades:

Behold the  
fruites of  
Popes  
Chastity.

when he saw it, he vterly condemning  
his decree, did pursue the counsaile of Paul:  
*Neque est in vobis, quam vultis, additio* of his  
owne, *Neque est in vobis, quam vultis, additio*  
*tionem prebent dicitur: non in vobis dicitur*

The 11. cau-  
se 3. Quest.  
in the Glose

If it happen that a priest be faine to come  
by force, or cull a woman (in his his armes)

it

shall be iudged and interpreted, that he  
 sh it to blesse her. (Behold Popish bles-  
 singes.)

The restraint of priestes marriage, was  
 first attempted in England, in the yere of  
 our Lord. 970. And the same afterwarde  
 was concluded in the West Church, in  
 the yere of our Lord 1100. & neuer befoze.

Priestes liued a thousand yeaes toge-  
 ther with their wiues: no lawe being to  
 the contrary.

The Grekes make no promise of conti-  
 nent, or single life, neither secretly, nor ex-  
 pressedly.

Nowe as wee do not condemne mar-  
 riage: neither deny, but that married men  
 in the Primative Church, and befoze the  
 Gospell was so generally receyued, as it  
 was at length, were, and might be called  
 to the dignitie of Bishoppricke.

¶ Cap. 43.

*Against vnpreaching Prelates, and  
 dumme Ministers that cannot teach  
 and instruct the flocke.*



What hast thou to do, to de-  
 clare my ordinances, that  
 thou shouldest take my co-  
 uenaut in thy mouth.

Seing thou hatest to be re-

Ce 4

formed,

in the Chap.  
 abstr.

Polidor. vir.  
 in his 6. boke  
 of the histo.  
 of England  
 & in his 5.  
 booke of the  
 inuention of  
 thinges.

Fabian in his  
 chronicle in  
 the pag. 293

In the 31. di-  
 stinct chap.  
 Quoniam.

D. Hard. in  
 his booke a  
 detection of  
 sundry foule  
 errours. &c.  
 folio. 280.

Psal. 50. 16

17.



## The poore mans Garden.

- formed, and hast cast my wordes behinde thee?
- Pror. 27.** Be diligent to knowe the state of thy flocke: and take heed to the heardees.
- Eap. 18. 9.** He also that is slouthfull in his worke, is euen the brother of him that is a great waster.
- Eap. 29. 18.** Where there is no preaching, the people decaye: but he that keepeth the law, is blessed.
- Esay. 42.** Who is blinde but my seruauunt? or is deafe as my messenger that I sent? who is blinde as the perfect, and blinde as the Lordes seruauunt?
- Esay. 56. 10.** Their watchmen are all blinde, they haue no knowledge: they are all domme dogges: they cannot barkke: they sleepe, and delite in sleepe.
- 11.** And these greedy dogges can neuer haue ynough: and these shepheardes can not vnderstande, for they looke vnto their owne way: euery one for his aduantage, and for his owne purpose.
- Eap. 58. 1.** Crie out, spare not: lift vp thy voice like a trumpet, and shewe my people their transgressions, and to the house of Iacob, their sinnes.
- Iere. 1. 7.** The Lord sayde vnto mee, Say not, I am a childe: for thou shalt go to al that I shall

I will sende thee: And what soener I com-  
maunde thee, shalt thou speake.

Be not afrayde of their faces: for I am  
with thee sayeth the Lorde.

Who be vnto the pastours that destroy  
and scatter the sheepe of my pasture, saith  
the Lorde.

Ye haue scattered my flocke, and thrust  
them out, and haue not visited them: be-  
holde I will visite you for the wickednes  
of your woorkes, saith the Lorde.

Curled be he that doth the woorkes of the  
Lorde, negligently.

Who vnto the foolish Prophets that fol-  
lowe their stoune spirite, and haue seene  
nothing.

O Israel, thy Prophets are like Foxes, in  
the waste places.

Ye haue not risen vp in the gappes, nei-  
ther made vp the hedge for the house of  
Israel, to stande in the battayle in the day  
of the Lord.

Who vnto them that sowe pillowes vn-  
der all arme holes, and make bayles vpon  
the head of euery one that standeth vp, to  
hunt soules, &c.

O sonne of man, I haue made thee a  
watchman vnto the house of Israel: there-  
fore thou shalt heare the woorde at my  
mouth.



## The poore mans Garden

mouth, and admonish them from mine

3. When I shall say vnto the wicked, wicked man, thou shalt dye the death, thou dost not speake, and admonish the wicked of his way, that wicked man shall dye for his iniquity: but his blood will requyre at thy hande.

**Eap. 34. 1.**

Go be vnto the shepheardes of Israel, that feede them selues: should not y shepheardes feede the flocke?

3. Ye eate the fat, and ye clothe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

10. Thus saith the Lord, Beholde, I come against the shepheardes, and will require my sheepe at their handes.

18. Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade downe with your fete, the residue of your pasture?

**Hosea 4. 6**

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no priest to mee: and seeing thou hast forgotten the lawe of thy God, I will also forget thy children.

3. They eate vp the sinnes of my people: and liſte vp their mindes in their iniquitie.

And

And there shalbe like people, like priest:  
I visite their wayes vpon them, & re-  
uerne them their deedes.

9.

And as thunes wayte for a man so the  
companye of Priestes murder in the  
eye by consent for they worke mischief.

Cap. 6. 9.

Beholde, the dayes come, saith the Lord

Amos. 8. 11.

that I will sende a famine in the  
lande: not a famine of bread, nor a thirst  
for water, but of hearing the worde of the  
Lord.

The Priestes lippes should preserve  
knowledge, & they should seeke the law at  
his mouth: for he is the messenger of the  
Lord of Hostes.

Mal. 2. 7.

A fool shepheard that leaueth the  
flocke: the sword shalbe vpon his arme,  
and vpon his right eye.

Zachar. 11.

17.

We are the salt of the earth: but if  
the salt haue lost his sauour, wherewith  
shall it be salted: It is thence forth good  
for nothing, but to be cast out, and to be  
troden vnder fete of men.

Math. 5. 13.

We are the light of the worlde. A Citie  
that is set on a hill, cannot be hid.

14.

What I tell you in darckenesse, that  
I speake ye in light: and what ye heare in  
the eare, that preache ye on the houles.

Cap. 10. 27

Go therfore, & teach all nations, bapti-  
zing

Cap. 18. 19



## The poore mans Garden

- zing them in the name of the Father, and the Sonne, and the holy Ghost.
20. Teaching them to obserue all things whatsoever I haue commaunded you.
- Math. 25. The kingdome of heauen is as a man that going into a straunge country, called his seruantes, and deliuered to them his goodes.
14. And vnto one he gaue five talentes, to a nother two, & to another one, to euery man after his owne abilitie, & straight way went from home.
15. When he that receaued the five talentes, went and occupied with them, & gayned other five talentes.
16. Likewise also, he that receaued two, he also gayned other two.
17. But he that receyued that one, went and digged in the earth, and hyd his masters money.
18. But after a long season, the maister of those seruantes came, and rekened with them, &c.
19. Cast therefore that vnprofitable seruant into utter darkenes: there shall he weeping and gnashing of teeth.
20. The Haruest is great, but the laborers are fewe: pray therefore the Lord of the Haruest to sende forth labourers into his

Baruell.

Who is a faithfull steward, and wise, **Cap. 12. 42**  
 home the maister shal make ruler ouer  
 his householde, to geue them their portion  
 at meate in due season?

Blessed is that seruant, whom his mai- **43.**  
 ster when he cometh, shall finde so doing.

But if that seruant saye in his heart, **45.**  
 My maister doth deferre his coming,  
 he shall begin to smite the seruantes,  
 and maidens, and to eate, and drinke, and  
 be drunken.

The maister of that seruant, will come **46.**  
 on a day when he thinketh not, and at an  
 houre when he is not ware of: and will  
 cast him out, and geue him his portion  
 with the vnbelievers.

And that seruant, that knewe his mai- **47.**  
 sters will, and prepared not him selfe, nei-  
 ther dyd according to his will, shal be bea-  
 ten with many stripes.

Whiche of you minding to buylde a **Cap. 14. 28.**  
 tower, sitteth not downe before, & coun-  
 teth the cosse, whether he haue sufficient  
 to performe it.

Geue an account of thy stewardship, for **Cap. 16. 2.**  
 thou mayest be no longer steward.

Take heede therfore vnto your selues, **Mat. 24. 42.**  
 and to all the flocke, wherof the holy ghost  
 hath



## The poore mans Garden.

hath made you ouersers to fede & churche  
of God, which he hath purchased with his  
owne blood.

**John. 21. 15.** Jesus saide to Simon Peter, Simon, sonne  
of Iona, louest thou mee more then the  
other? He saide vnto him, yea lord, thou knowest  
that I loue thee, He saide vnto him, Feede  
my lambs.

**19.** He saide to him againe the second time,  
Simon, the sonne of Iona, louest thou mee?  
He saide vnto him, yea lord, thou knowest  
that I loue thee, He saide vnto him, Feede  
my sheepe.

**Rom. 10.** How shall they call, on him, in whom they  
**14.** haue not beleened? how shall they beleene  
in him, of whom they haue not heard? how  
shall they heare without a preacher,

**15.** And howe shall they preach, except they  
be sent?

**1. Cor. 9. 14.** So also hath the Lord ordeyned, that  
they which preach the Gospell, should liue  
of the Gospell.

**16.** What is vnto mee, if I preache not the  
Gospell.

**1. Cor. 12.** I seeke not yours, but you.

**Philp. 2. 21.** All seeke their owne, and not that whi-  
che is Jesus Christes.

**1. Tim. 4.** Take heede vnto thy selfe, and vnto  
**16.** learning: continue therein, for in doing  
this,

Thou shalt both save thy selfe, and  
them that heare thee.

Feed the flocke of God, which depen- **1. Peter. 5. 2**  
deth upon you, caryng so; it, not by con-  
paynt, but willingly: not so; filthy lucre,  
but of ready minde.

Not as though ye were Lordes over **3.**  
Gods heritage, but that ye maye be ex-  
amples to the flocke.

And when the chiefe shepheard shall **4.**  
peare, ye shall receyve an incorrupti-  
ble crowne of gloze.

They that haue ministred well, get them **1. Tim. 3. 13.**  
selues a good degree, & great liberty in the  
faith, which is in Christ Iesus.

Remember them whiche haue the ouer- **Heb. 13. 7.**  
sight of you, whiche haue declared vnto  
you the worde of God.

Thou shalt not mussell the mouth of the **1. Cor. 9. 9.**  
Oxe that treadeth out the corne.

*¶ The Doctors.*

**T**he name of a Bishop, is y name  
of labour, and not of honour.

Shut vp no longer fro them the  
kingdome of heauen: ye shut it vp  
whilest ye do neither preache and correcte  
the that offend, no; shew your selfe to liue  
vertuously: be ye therfore an eye vnto the  
blinde, and a foote vnto the lame.

August. in  
his 19. booke  
& 19. chap.  
of the Citie  
of God.  
In his 36.  
serm. to the  
brethren in  
the vvilder-  
nesse.

¶ Let



## The poore mans Garden.

In his 42. sermon of the same booke.

Let vs (that heare the name of pastours ouer Chyistes flocke) mortifie our flesh thzough abstinence: destroy our concupiscence thzough almes geving: & forsake our pryde thzough meekenes. For like as it is impossible for the euill man, drowned in all kinde of vices, to enter in to the heauely Paradise: euen so is it for the lecherous, conetuous, stout hearted, and bnypreaching Pastour, to make the parishioners chaste, humble, & meek, able to embzase the kingdome of God.

In his 37. sermon of the same booke.

O ye Pastors of the Lord, do ye no longer euill, but learne to do good: feede your flocke with the pure worde of God, and with the godly conuersation of your lyving.

In his booke of sounde doctrine the 7. chap.

O ye preachers & pastours, that haue taken vpon you to feede Chyistes flocke, I do exhorte you (on Gods behalfe) that you walke woorthy that vocation wherewith ye be called, and that ye be the same in life that ye professe in worde. For what doth it profite thee to be called that thou art not, and to blurpe a straunge name.

In his 42. sermon to the brethren in the vyldernes.

Let vs feede Chyistes flocke committed vnto vs, let vs geue bread to such of them as be nedie, lest they saynt by the way: let vs feede them also with Angelicall foode.

with

th teaching and example of our living,  
the whole flocke perishe. For wee be  
pointed vnto the blinde and ignorant,  
leapers vnto light, vnto the lame and  
weake comforters, more to be esteemed  
then Angels: but whiles wee are negli-  
gent in this our office, wee are to be este-  
med worse then deuils.

Consider that it is the office of Priests,  
aunt were when they are demaunded  
the lawe; if he knowe not the lawe  
the worde, he declareth euidently that  
he is no priest. For it apperteyneth vnto  
the Lordes Priests to knowe the law of  
the worde, and when he is asked, to make  
answere vnto it.

Take heede (O ye pastours) lest  
the worde say vnto you, I haue made thee  
shepwarde ouer my household: And thou  
shalt geuen them no bread. Therfore thou  
art not a dispensatour, but a scatterer; not  
a watchman, but a hangman. Take and  
cast him into vtter darckenesse, &c.

Thou holdest thy peace, and doest not  
by preaching) reprove them. O thou hy-  
pocrite, thou seest the wolfe coming, and  
thou runnest away, peradventure thou  
shalt answer and say: beholde I am here  
that dyd not run away (from my flocke.)

If I

Thou

In his booke  
vpō Aggeus  
the Proph.

In his 42. ser-  
mon to the  
brethren in  
the vildern.

In his 47.  
treatise vpō  
Iohn.



## The poore mans Garden.

Thou runnest away, for that thou heldest thy peace. Thou heldest thy peace, because thou didst tremble and feare. The flight of the minde, is of feare. Thou fliest with thy body, but thou fleest in thy spirite. &c.

In. 49. serm.  
of the vwords  
of the Lord  
in Iohn.

This fleeing is not of the body, but of the minde. When thou seest a wicked sinner, and reprovest him not, but art silent, thou fleest away. &c.

In his booke  
of 50. Hom.  
the 7. Hom.

O brethren most deare, if every man at the last day of iudgement, shall scarce be able to geue account for him selfe, what shall become of our Priests then, at whose handes so many soules shalbe required, that they must geue account to the Lorde for.

Ambr. in his  
sermon of  
Abraham.

It is a shamefull lye, for any man to call him selfe a Christian, and do not the workes of Christ.

In his serm.  
of Fasting.

He that preacheth Christe, ought to shew him selfe wholly estranged from all kinde of vices.

Hier. in Le-  
uiticus dis-  
tinction 36.

If any man wyll bee a Pastour, not onely in name, but also in deseruing, let him followe Moyse, and let him followe Aaron. For what is sayde of them? That they went not from the Tabernacle of the Lorde, ergo Moyse was continually

in

the Tabernacle. What businesse had  
there: He read the Scriptures: taught  
the people, and used prayer. These three  
workes ought a Pastour to do, if hee wyll  
followe Moyses and Aaron &c.

Some men there be of our order, which  
for none other cause, do pretende and go  
about: to be made Ministers and Dea-  
cons: but that they may have the more li-  
bertye to shew them selues pleasaunt be-  
tweene women. And all there whole care and  
 studie is then of their apparell, that it may  
beste shewell, that their Shoes syt  
eane to their fete, that the heeres of their  
head (with the drawing over of a whorl  
lookin) be finely wrinkled and curled,  
and that their fingers may be glistering  
with golde rings. Such men when you  
shal espie, iudge them rather bridegromes,  
or youths, then Priests, or men of the  
Church. Beware the companie of that Pastour,  
that embroilath him selfe in worldly affay-  
res, as though thou knewest him to be in-  
fected with the pestilence.

The providing for the poore is the  
duty of the Pastour: and the studie of  
his owne commodities the rebuke of a  
pastor.

In his 84. Epist. to Eu-  
stachius.

In his 84. Epist. to Eu-  
stachius.

In his 84. Epist. to Eu-  
stachius.

In his 84. Epist. to Eu-  
stachius.

In his 84. Epist. to Eu-  
stachius.



de. The poore mans Garden.

Chris. in his  
homly vpon  
Mathevv.

It is a great shame for the Priests and  
for so manie as be of the cleargie, when  
laymen be founde faithfuller, and more  
righteous then they.

In his 43.  
hom. vpon  
the 23. of  
Mathevv.

What saith he of the Priests & the  
Scribes and Pharisees sit vpon Moyses  
chaire. That is, we haue many Priests,  
& few Priests. Many there are in name:  
but fewe in labour and worke.

Greg. in his  
booke of a  
Pastour.  
To Venian-  
tius the Bis.

The chaire maketh not a Priest, but  
the Prieste the chaire: the place maketh  
not the man holy, but y man the place so.

The light of the flocke, is the flame of  
the shepheard.

That shepheard that doth not rebuke  
them that offende: without doubt he  
slayeth them by holding his peace.

In his 17.  
homly vpon  
the place:  
the laborer  
is vworthy of  
his rewarde.

What do ye (O ye shepherdes) holue  
may wee be bolde to receyue wages, and  
yet be no workemen? we take the pro-  
fite of holye Church for our dayly sym-  
pende, and yet do wee labour nothing at  
all in preachyng for the euerlastyng  
Church.

In his hom.  
vpon Ezech.

Wee that be called Pastours, besides  
those euils that we haue of our owne, we  
adde also other mens deaths; for we  
see many in that we see them dayly go-  
ing vnto death, & yet do sluggishly holde  
our

our peace.

The Pastour fleeth away, not in chaunting of place, but in keeping away their comforte from them. He fleeth away, when he seeth wickednesse, & holdeth his peace: he fleeth that hydeth him selfe with holding his peace.

We are called Priestes: but we are not Priestes in labour.

The earth crieth, when the subiects do sorowe and lament the rigour and cruell oppression of their gouernour: And such do eate the frutes vnpayed for, as do take the Ecclesiasticall commodities for the vse and commoditie of the bodye, and do not bestow the ministerie of exhortation vnto their people.

Let vs well waye and consider with our selues, howe great damnation it is, without any labour or paynes, to take vnto vs the wages or hyze, be we onely to labour and trauaile.

That Pastour or Curate is not without blame, of whose flocke anye doeth (through his default) perishe for want of hearing the woorde of life. For where one of y flocke doth perish through his default, there the Pastour or Curate for his keeping silence, is founde guilty of his death.





and Treen Priestes.

As muche as god life by his example  
doth profite; So muche more doth that  
Pastour hurte by scilence.

In the 42.  
distinction  
chap. debet.

Furthermore as it is a great daunger  
for Pastours to be vnlearned & not able  
to preache: So is it a great daunger for  
subiectes not to be obedient.

In the same  
place in cap  
dispensatio.

If there be founde anye Priest that is  
ignozaunt and not able to teache, let him  
be thruste out, and banished from the  
Church.

In the 38.  
distinct. cap.  
emnes.

The Counsell of Tolete, teacheth vs,  
that the Priestes of God ought to auoyde  
ignozaunce, whiche is the mother of all  
errours. And therfore specially in Priests  
it ought to be auoyded: they ought to reade  
the holy Scripturs, that they may be able  
to instruct and teache the people (commi-  
ted to their charge) as well in the know-  
ledge of faith, as in maners. And this is  
proued by the authozitye of the Apostle  
that saith. Take heede vnto thy selfe, and  
vnto learning. &c.

In the same  
38. distinct.  
cap. ignorā-  
tia.

Priestes oughte to bee discerned from  
other men, by doctrine, not by apparell:  
by their conuersation, not by their habite:  
by the puritie of their minde, not by  
their countenance: They are rather to be

the cleargy  
of Rauenna  
to Carolus  
caluus An-  
no Domini  
876.



taught than mockte: Wee maye not please  
their eyes: but muste power into their  
minde Gods preceptes. &c.

Aureū spe-  
culū, in Ap-  
tilogia.

Through the bybery of the Courte of  
Rome, Baudes, Cookes, Hostelars, and  
Childzen be placed in offices to gouerne  
the Church.

Anthenius  
vnto Ar-  
masius.

Let no man buye the office of Priest,  
howe with monye, let it bee esteemed  
howe muche euery Priest deserueth, not  
howe much he is able to geue: let him  
be ordered (*Non pretijs, sed precibus.*) that  
is, not with price, but with prayers.

Chrisost. in  
his. 43. Hom.  
in Math.

Certayne Priests there be, that binde  
a peece of the Gospell about their neckes.  
Tell mee thou foolish Priest: is not the  
Gospell euery daye reade, and heard of  
men in the Church: if the Gospell do  
not profite a man being put in his eare,  
howe then can it profite him being tied at  
his necke: for wherein resteth the power  
of the Gospell: in the forme of the letters,  
or in the vnderstanding of the sense:

#### ¶ Cap. 44.

*¶ Of choise and difference  
of meates.*

¶ That



That which goeth into the mouth defileth not the man: **Math. 15. 11.**  
but that which cometh out of the mouth, that defileth the man.

And there came a voyce to him, Arise Peter, kyll, and eate. **Acts. 10. 13.**

But Peter sayde, Not so Lorde: for I haue neuer eaten any thing that is polluted or vncleane. **14.**

And the voyce spake vnto him againe the seconde tyme, The thinges that God hath purified, pollute thou not. **15.**

I know and am perswaded through the Lorde Iesus, that there is nothing vnclean of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. **Rom. 14. 14.**

The kingdome of God is not meate and drinke: but righteousnesse, and peace, and joy in the holy ghost. **17.**

Meate maketh not vs acceptable to god: for neither if we eate, haue we the more: neither if we eate not, haue we the lesse. **2. Cor. 8. 2.**

Whatsoever is solde in the Shambles, eate yee, and aske no question for conscience sake. **Cap. 10. 25.**

For the earth is the Lordes, and all that therein is. **16.**

Let no man condemne you in meate and **Collo. 2. 16.**



## The poore mans Garden.

and drinke, or in respect of an holy day, of the new Moone, or of the Sabbath daies.

17. Which are but a shadowe of thinges to come: but the bodie is in Christ.

1. Tim. 4. Nowe the spirite speaketh evidently,

1. that in the latter times, some shall departe from the faith, and shall geue heede to spirites of errour, & doctrine of devils.

3. Forbidding to marry, and commaunding to abstaine frō meates, whiche God hath created to be receyued with geuing thanks, of them whiche beleue, and knowe the trueth.

4. For every creature of God is good, and nothing ought to be refused, if it be receyued with thanks geuing.

5. For it is sanctified by the wordes of God, and prayer.

Titus. 1. 15. Unto the pure, are all thinges pure.

Heb. 13. 9. It is a good thing, that the hearte be stablished with grace, and not with meates, which haue not profited them, that haue bene occupied in them.

*The Doctours.*

Tertulian in his epist. of the Ievvesh meates, **G**od is not honoured with the belly: nor with meates, whiche the Lord Christ saith, do perish, & are purged in conueyance by naturall order, for who so by meates, honoureth the Lord, in

a manner maketh his bellye to bee his

**G D D.** *salutem vobis et salutem vobis*

Wheras thou wrote unto mee, that there were certayne brethren, which dyd so abstayne from the eating of flesh, that they iudged the uncleane that eate flesh, it is playne against the faith, and holsonne doctrine.

August. in  
his. 119. E-  
pist. to Ia-  
nuarius.

It maketh no matter at all, what nourishment or meate thou takest, that thou maiest succour, and helpe the necessity of the bodie, so that thou doest agree with them, that thou liuest with all.

In his boke  
of quest. of  
the Gospell.

And to beleue that meates are euill, or causeth euill, or sinne to them that receyue them, is the propertye, not of the Christian men: but peculiarly of the Hierarchies, & Manichees, which were heretiques.

In his. 1.  
boke and 66  
chap. of the  
doct. and o-  
pinions of  
the Church.

If there bee a man (as it is possible) so spare of diet, and profitable with all, that he will eate but twice in one day, ruling and tempering with that abstinence, the appetite of his throte & belly. And be it also, that there be set at supper before this man, a fewe hearbes, and a litle Bacon, sodden with the same hearbes, so much in quantitie, as may suffice to put awaye his hunger, & that the same man queneche

In his boke  
of the ma-  
ners of the  
church, and  
of the mani-  
chees.

his



## The poore mans Garden.

his thirst, with three or fouer draughtes  
of pure wine, that is vnmixed with wa-  
ter. And that this be his dayly diete.

And againe on the other side, if there  
be one that tasteth no fleshe, nor drinketh  
wine: but strange kinde of dishes, made  
of seedes and fruites, with aboumdance  
of Pepper cast vpon it, whereof he eateth  
plentifullye at nyne of the clocke in the  
morning, and at supper, and also drinketh  
of the water, wherewith the huskes of  
Grapes be washed after the pressing. &c.

Whether of these twaine iudge you, as  
touching meate & drinke, do liue in more  
abstinence? I thinke ye be not so blinde:  
but that ye will preferre y man, which li-  
ueth with the litle Bacon and wine, to  
the other glutton, for the trueth it selfe  
doth driue you to this answer.

But you Heretiques be of the contra-  
rye opinion, for by your opinion, if this  
seconde man should sup with the first, but  
one night, and should but touch his lipps,  
and smell of his Bacon, though it were  
resty, ye would straight waye condemne  
him to hell fire, as a breake of your scale,  
(that is) of your religion.

In his 30.  
booke & 5.

In the Lent season, al men for the most  
part abstayne, not onely from fleshe: but  
also

also from certaine fruides, as euery man  
either will, or is able to do, more or lesse.  
Heretiques liue by dry bread: but what  
profite is there in this idle purpose: It is  
altogether vayne, and foolish, and in re-  
spect of the causes of their superstition, it  
is also miserable.

Chapter ad  
gainst Fau-  
stus. 31. b. q. 1.  
Hillary vpō  
the 64. Psal.

Some men eat onely fish, others vse  
both fish and flesh too: Some others, when  
they haue fasted untill thre of the clocke  
in the after none, afterward they refresh  
their bodies, without difference or choise  
of meates: I thinke the Apostles left this  
matter to euery mans discretion, y euery  
man may do good without feare, or super-  
stition, or necessitie.

Gassidorus  
in his 3.  
booke and  
38. Chapter.

It is good to stablish the heart with  
grace, and not with Meates, whiche  
dyd not profite them that was occupied  
with them. Were he blameth them that  
brought in the Jewische custome and ab-  
stinence frō meates. Therefore this faith  
is necessary, and not the acoustoming and  
vsing of certayne meates: For they that  
aforehande did forbear from meates,  
that is, they that alwaies Ioke on such  
keeping and vusing of meates, plainly  
hath profited nothing, as men which waite  
derout beyonde the true bonde of faith.

Theophilus  
vpō the 13.  
Chap. to the  
Hebrewees.



## The poore mans Garden.

Eusebius in his 5. booke and 18. cap. Appollonius wrote a booke against Montanus the Heretique, and his sect, and this Montanus was he that taught that marriage might be dissolved and broken. And this is the first of all other dyd or dayes the lawes of fasting, and layde them on mens shoulders.

Socrates in his 9. booke and 28. cap. in the Triperitic Historie. Because we finde nothing concerning this matter (of the keeping of Lent) in old and aunciente writing, I thinke that the Apostles left it to the iudgement of every man, that every man shoulde neither for feare, nor compulsion worke that is good.

Sozomenus in his 1. booke, & 10. chap. in the triperitic Historie.

What manner of man Spiridion was, as concerning receyving of strangers & waifaring men, by this it doth evidently appeare. A certayne man in the time of Lent journeying, came unto him, who was without meate five dayes. Spiridion seeing the stranger very weak, said to his daughter, go and walke the strangers feete, & let him sit before him. And when the daughter had saide, that there was neither bread nor meate in the house (of the which then he was wont to have no store by reason of the fast) Spiridion first praying and asking pardon, commanded his daughter, to fetch porke, which he had in his house killed, whiche bringe sodde he

sitting

sitting with the stranger, did eate of the  
 fleshe set befoze him, and requested that  
 the stranger would eate with him, who  
 refusing, and professing him selfe to be a  
 Christian, for that same (saith Spiridion)  
 thou oughtest not to refuse it, for to the  
 cleane all things are cleane, as y<sup>e</sup> words  
 of God hath taught vs.

If any man abstayne, and forbear  
 from fleshe, not for abstinence: but because  
 he desiethe and abhorreth that meate, it  
 hath pleased the holye counsaile, that he  
 should afozehande taste, and eate of it, and  
 if he will abstayne, let him abstayne: but  
 if he despise & refuse it, so that he will not  
 eate, & taste the potage that is sodde with  
 the fleshe, let this man because he is diso-  
 bedient, and will not deliuer him selfe  
 from suspicion of heresie, be deposed from  
 the degree, and order of the Cleargye.

I thinke it ane pure Religion, & more  
 agreeing with the learning of the Gospel,  
 and the Apostles; if no certayne kinde  
 of meate were prescribed and appoin-  
 ted: But that all men shoulde be war-  
 ned, that euery man according to the di-  
 position, & complexion of his body, should  
 eate those thinges, whiche be moost pro-  
 fitable for good health, not to vse excesse:

but

In his booke  
 upon the 8.  
 chap. of the  
 1. Cor.

The counsaile  
 of Pope  
 Marti. in the  
 30. distinct.  
 cap. Si quis.

Erasmus in  
 his Preface  
 set before  
 the 1. Epist.  
 to the Cor.

In his booke  
 of the choise  
 of meate to  
 Christoper  
 Bo. Ball.



In his boke  
vpon the 8.  
chap. the. i.  
of the Cor.

but sobernesse, with genting thanks; and  
the desire of a good minde; soled to scholl  
shallow and approue it that ye saye  
the meate maketh vs not in fauour with  
GOD, seeing that GOD hath created all  
thinges for the ble of man, and requireth  
nothing of vs but holinesse: What forceth  
he whether we eate fleshe of foure footed  
beastes, or of fishes, or of birdes that flic:  
There is none of all the se that either ma-  
keth; or marreth holynesse neither put-  
teth any thing to it; or taketh any thing  
from it: The choyse of these; and the put-  
ting differentis betwene one and another,  
may be a man superstitious; and is  
hine vaine religion, but it cannot make a  
man holy: Christe taught no difference of  
these thinges. Therefore it were great trashelle, if a  
wretched man should go about to burthen  
and charge any man with such ordinaun-  
ces; let every man eate what he list, as his  
body requireth, so it be done soberly, mea-  
surably, and for all thinges geue thanks  
vnto GOD: But now a dayes, of what thinges riseth  
offences: euen of those thinges whose ble  
the Gospell doth not forbid: naye, whose  
forbidders the learning of the Apostles  
doth

In his boke  
of the choise  
of meates to  
Christopher  
B. of Basil,

which God hath created, for blouding meates which  
God hath created to be eaten, and forbid-  
ding to marry.

There is moze superstition herein  
among Christians, then euer was among  
the Iewes.

In his anno-  
tations, vpo  
the 14. to the  
Rom.

Cap. 4.

Of fasting.



Wash you, make you cleane. Esay. 1.16.  
take away the euill of your  
workes from before my  
eyes, cease to do euill.

Learn to do well, seke 17.

judgement, relieve the oppressed: iudge  
the fatherlesse, and defende the widowe.

Hold, ye fast to write & debate, and Esay. 58.4.

strive with the sin of wickednesse: ye  
shall not fast as ye do to day, to make  
your voice to be heard above.

Is it such a fast, that I haue chosen, that 5.  
man should afflict his soule for a day?

Is not this the fasting that I haue cho- 6.  
sen, to loose the bandes of wickednesse?

Is it not to deale thy bread to the hun- 7.  
grie, and that thou bring the poore that  
wandereth, vnto thine house?

Execute true iudgement, and the due Zacha 7.9.  
mercy and compassion, euery man to his  
brother.



## The poore mans Garden.

10. Oppresse not the widdeowe, nor the fatherlesse, the straunger nor the poore: and let none of you imagine euill against his brother in his heart.

Mat. 15. 11.

That which goeth into the mouth, defileth not the man:

11. But those things which procede out of the mouth, come from the heart, and they defile the man.

Mat. 15. 12.

12. For out of your heartes come euill thoughtes, murders, adulteries, fornications, thefts, false testimonies, haubers.

13. These are the thinges which defile the man: but to eat with unwashen handes, defileth not the man.

Luke. 18. 11.

The Pharisee stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, adulterers, or even as this Publicane.

12. I fast twise in the weeke: I geue tithes of all that euer I possesse.

13. But the Publicane standing a farre off, woulde not lift vp so much as his eyes to heauen, but smote his brest, saying, O God be mercifull to mee a sinner.

14. I tell you, this man departed to his house iustified rather then the other.

Luke. 21. 34.

Take heede to your selues, lest at any time your heartes be oppressed with surfeiting

drinking and drunkennesse, and cares of  
his life; and lest that day come on you at  
unawares.

When ye faste like not so much as the  
hypocrites: for they disfigure their faces;  
that they might seeme unto men how they  
fast. Verily I say unto you, they haue  
their reward: but when thou shalt fast,

anointe thine head, and wash thy face,

that thou sente not, unto men to fast: but

unto God thy father which is in secretes:

so that ye walke honestly; as in the day:  
not in glottomie; and drunkennesse;

neither in chambering and wantonnesse;  
nor in strife and enuiung.

Put ye on the Lord Jesus Christ, and take  
no thought for the flesh to fulfill  
the lustes of it.

The workes of the flesh are manifest, which  
are adultery, fornication, uncleanness,  
wantonnesse.

Idolatry, witchcraft, hatred, debate, emu-  
lation, wrath, contitions, scditions heresies.

Enuy, murders, drunkennes, gluttony,  
such like, whereof I tell you before, as I

haue also tolde you before, y they whiche  
do such things, shall not inherit the king-  
dome of God.



423 The poore mans Garden. T

Gala. 5. 24. They that are Christs, haue crucified the flesh, with the affections and the lusts.

Philip. 3. 18. Many walke, of whom I haue tolde you often, now I tell you weeping, that they are the enemies of the Crosse of Christ.

16. Whose ende is dampnation, whose God is their belly, and whose glory is to their shame, which minde earthly thinges.

1. Tim. 4. 8. The bodily exercise profiteth little, but godlinesse is profitable vnto all thinges, which hath the promise of the life present and of that, that is to come.

1. Peter. 1. 13. Therefore, girde by the loynes of your minde, be sober, and trust perfectly on the grace that is brought vnto you by the Reuelation of Iesus Christ.

14. As obedient children, not fashioning your selues, vnto y<sup>e</sup> former lustes of your ignorance.

15. But as he which hath called you, is holy, so be ye holy in all manner of conuersation.

16. Because it is written, Be ye holy, for I am holy.

Colos. 3. 5. Mortifie therfore your members which are on the earth, fornication, uncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is Idolatrie.

8. Now put you alwaye all these thinges,

with

to wrath, anger, maliciousnesse, cursed speaking filthy speaking out of your mouths.

Know therfore as the elect of God, holy and beloved, put on tender mercies, kindness, humblenes of minde, meekenes, long suffering.

Forbearing one another, and forgetting one another, if any man have a quarrell to another leue as Christ forgave you, euen so do ye.

And aboue all thinges put on loue, which is the bonde of perfectiue.

Therfore geue euen all diligence thereto, to stoyne moreouer vertus with your faith, and with vertue, knowledge.

And with knowledge, temperance: and with temperance, patience: & with patience, godlinesse.

And with godlinesse, brotherly kindnes: and with brotherly kindnesse, loue.

For if these thinges be among you, and abound, they will make you, that ye neuer shall be idle, nor vnfruitfull in the knowledge of our Lord Jesus Christ.

All that is in the world (as the lust of the flesh, the luste of the eyes, and the pride of life) is not of the father, but is of the worlde.

13. *in illis T  
his book  
id est  
ad  
you*

12.

14. *in illis  
ad  
you*

2. Peter. 1. 5

6. *in illis  
ad  
you*

7.

8.

1. John. 2. 16.



## The poore mans Garden.

*¶ The Doctors.*

Tertullia in  
his booke  
against Phi-  
sicos of fas-  
ting.

In his epist.  
of the Ievv-  
ish meate.

Origene in  
his. 10. Ho. &  
16. chap.

**H**enceforth wee muste fast without  
compulsion, of free will, not by  
comaunderment of this newe dis-  
pline, accordingly as euery man hath his  
time, & cause: for so it appeareth, the Apo-  
stles kept it, laying on none other: only  
of certayne appointed fastes, to be obser-  
ued in common of all men together.

God is not honoured with the belly, nor  
with meates, which the Lord Christ saith,  
do perish, and are purged in conuenance by  
naturall order: for who so by meates bo-  
noureth the Lord, in a maner maketh his  
belly to be his Lord.

If thou wilt fast after Christ, and bring  
lowe thy soule, all times of y<sup>e</sup> whole yere  
are meete for thee: Nay, rather take at the  
time of thy life, to make lowly thy soule:  
if thou hast learned of the Lord our sa-  
uiour, which is meeke and lowly in heart.

Therefore if thou wilt fast, fast after the  
comaunderment of the Gospell, & keepe  
in thy fasting, the rules of the Gospell,  
wherin Christ biddeth vs to do after this  
maner, in fasting: but thou when thou fa-  
stest, annointe thy head, and walhe thy  
face. &c. Wilt thou yet that I tell thee  
what maner a faste thou must fast: Fast  
from

from all sinne, take no meate of malice :  
take no meates of pleasure : be not whot  
with the wine of exceſſe : Faſt from euill  
deeds : forbeare from euill thoughtes :  
touch not the ſtollen bread of wrong and  
peruerſe doctrine : luſt not after the de-  
ceyuing meates of Philoſophie, whiche  
may leade thee alwaye from the trueth.

Such a faſt pleaſeth GOD : but to ab-  
ſtayne from meates which God hath crea-  
ted to be receyued of the faithfull men,  
with thankes geuing, and to do this ſame  
with them that crucified Chriſt, cannot be  
allowed and accepted, of Chriſt.

This is a healthfull faſt, when as wee Ambr in his  
keepe our bodies from ſurfeting, and our 33. ſermon.  
ſoules from ſinne and vice.

I conſidering in my minde, do finde August in  
that faſt was commaunded in the letters 86. epiſt. to  
of the Goſpell, and Apoſtles, and through- Catulanus,  
out the booke, whiche is called the newe the elder.  
Teſtament : but I finde not determined  
and appointed by the commaundement  
of the Lorde, or the Apoſtles, what  
dayes wee muſt faſt, and what dayes wee  
muſt not.

In the Lent ſeaſon, all men for the In his. 30.  
moſt part, abſtaine, not onely from fleſh : booke and. 5.  
but alſo from certayne fruits, as every man



## The poore mans Garden

cap. against  
Fustus.  
In his booke  
of the citie  
of God.

in his 64. ser.  
of time.

either will or is able to do, more or lesse.  
Porphirius taught: that abstinence from  
flesh, and grosse meates, doth purifie the  
minde of men, whereby they are made  
the more prompt to thinges diuine, & to  
familiarity with good spirites.

If wee will faste well from meates: be-  
foze all thinges, let vs fast from vices, and  
sinnes. What auayleth it to emptie our  
bodies from meate, and our soules is fil-  
led with sinne? What auayleth to be pale  
and wanne with fasting, if thou be reple-  
nished with hatred & enuie? What auay-  
leth, not to drinke wine, and to be drunke  
with the poison of displeasure and wrath?  
What auayleth to abstaine from fleshe  
created to be eaten: and with euill floun-  
deringes and backbitinges, do rent and  
teare in sunder the members of thy bre-  
thren? What auayleth if wee abstayne  
from those thinges whiche are lawefull:  
and do those thinges whiche are not law-  
full? God doth loue and fauour them that  
do flee vnlawfull thinges. Therfore as I  
haue sayde, let vs fast from meates: but  
much more let vs fast from sinne and wic-  
kednesse.

Then are our fastinges acceptable to  
our God: if they that fast throughe naked  
and

and necessity, are refreshed of vs.

It is good my brethren, to fast: but better to geue almes, if any can do both, it is two good thinges, if thou canst not, it is better to geue almes. Almes is sufficient without fasting: but fasting is not sufficient without almes.

In his 62.  
ser. of time.

The fastes of Christians are to be obserued more spirituallye, then carnallye, therefore let vs chiefly fast from sinnes: lest our fastes be reiected of the Lorde, as the Jewes were.

In his 172.  
serm. of time

Wherfore dost thou punish thy bodye with hunger, & famine: which thou dost flatter or deceaue with filthy sinnes.

The sicke man doth fast, that he may haue health: the epicure, that he may haue a more desire to eate: the couetous man, that he may spare & saue his meate and drinke: the hypocrite, that he maye bee seene of men, to haue a praise.

In his 41.  
serm. to the brethren in the vvilder- nesse.

Then he that taketh meate, and can not fast, let him geue more large almes: and be more seruent & earnest in prayer. &c. He that doth those thinges, shall fast the true fast that the Lorde requireth of vs.

Chrisost. in his 10. hom. vpon the 1. cha. of Genesis.

I call the right life, not the labour of fasting, nor the bed of heere and ashes: but if thou order thy money no otherwise then thou

In his 47.  
hom. vpon Mathevv.



## The poore mans Garden

thou oughtest to do, and burne in charity, and such other, he saith not that his fast is to be followed, although he might set forth the 40. dayes: but he saith: learne of mee, for I am meeke and lowely in heart. Page, Paul saith the contrarie, eate whatsoeuer is set before you: but he commaunded straitely, as concerning money, saying, Possesse neither golde, nor siluer, nor brasse in your girdles. I haue not sayde these thinges, because I like not fasting, whiche I vse greatly to extoll and commende: but because I am soze that wee reckon fasting is inough to saue vs, despising other thinges, the which fast hath the last place in the company of vertues.

In his. 1.  
hom. of the  
Ieruish fast.

Tell not mee they fast: but shewe mee that they fast according to the will of God whiche if they do not, then is their fast more wicked then any drunkennesse.

In his. 3. ho.  
vpon Math.

The honour of fasting, is not the abstinence of meates: but the fleeing fro sinnes.

What profite is it, if we abstayne from birdes flesh, & fish: when as wee eate and deuour our brothers flesh?

Not thy mouth onely shoulde fast: but thy eyes, thy eares, thy feete, and handes, and all the members of our bodie, thy handes

handes from stealing. &c.

Let vs bziue the wantonnesse of our  
 yonger, and we shall keepe the true fast, I  
 say, fast and abstayne from vices, there  
 is the abstinence of meates vsed,  
 that it may bziue and tame the force and  
 strength of the flesh.

What an apleth it to eate not oyle, and  
 with payne and much a do curiouslye to  
 seeke for meates, Figgs, Pipper, Nuttes,  
 Dates, fine white bread, Honey and Vi-  
 stacia: Besides this I heare saye, there  
 bee some, whiche contrarpe to the com-  
 mon order and nature of men, will nei-  
 ther drinke water, nor eate bread: but  
 seeke for delicate suppinges, and hearbes  
 shzibde together, and the iulce of Beetes,  
 and receyue the same, not out of a cup:  
 but out of a shell. I fe for shame, do wee  
 not blush at such foolishnesse: are wee not  
 weery of such foolishnesse: And yet besides  
 all this, living in such curious dilicacie  
 are wee not weery of such superstition: wee  
 loke to be praised for our fasting.

No man is aduanced for his fasting:  
 neither is abstinence praised, nor sober  
 refreshing condemned. Eche man either  
 standeth, or falleth to his Lord. No man  
 iudge other, lest of the Lord he him selfe  
 be

In his .8. bo.  
 vpon Gene-  
 sis

Hierom to  
 Nepotianus.

Hierom. to  
 Marcella.



## The poore mans Garden

be iudged.

Hillary. ypō  
the 64. Psal.

Heretiques live by drie bread: but what profite is there in this idle purpose: It is altogether vaine and foolish, and in respect of the causes of their superstition, it is also miserable.

Euseb in his  
5. booke, & 6.  
Chap.

Some thinke, they ought to fast onely one day: others two dayes: others more. Some others fortie whole houres, both night and day together.

Aben Ezra.

Wherefore in the holy Scriptures is founde affliction of the soule, there is vnderstanded fasting.

Bern. in his  
2. sermon in  
Lent.

Shaving and clipping doth remaine, the rule of fasting is kept: he doth sing at houres appointed, but his heart is farre from me saith the Lorde.

Bern. in his  
3. sermon in  
Lent.

We ought a great deale rather to fast from sinnes and vices, then from meates. Let thine eyes fast: let thine eares fast: let thy tongue fast: let thy handes fast: and let also thy soule fast.

Let thine eye fast from all vaine and wanton lookes: let thy eares fast from filthy and naughtie tales and rumours: let thy tongue fast from backbiting, flandering, ring, and murmuring, and from vnprofitable, vaine, and filthy wordes: let thy handes fast from vaine signes, and from

wozkes

workes whatsoeuer are not commaun-  
ded: but much rather; let thy soule fast  
from vices, and from his owne desire:  
truely without this fast, the others shalbe  
reproued of the Lorde. Surely we must  
vnderstande, our Lent is not for fortie  
dayes onely, but continually all the dayes  
of this miserable life.

But the great and generall fast, is to  
abstaine from vnrightheousnes, and from  
the vnlawfull pleasures of the worlde, the  
which is a perfect fast in this worlde: we  
kepe as it were a Lent of abstinence, whe  
we liue well, and when we forbear from  
wickednesse, and vnlawfull pleasures.

Distinct. 1.  
Chap. Ieiun-  
nium.

Cap. 46.  
Of traditions and ceremonies of men.



Take heede therefore that ye  
do as the Lorde your God  
hath commaunded you, turne  
not aside to the right hande,  
nor to the left.

Deut. 5. 32.

But walke in all the wayes which the  
Lorde your God hath commaunded you,  
that ye may liue, and that it may go well  
with you.

33.

So shall not ye after all these thinges  
that we do heare this day: that is, euery  
man whatsoeuer seemeth him good in his  
owne

Cap. 12. 8.



## The poore mans Garden.

**Leuit. 10. 1.** Nadab, and Abihu, the sonnes of Aaron, take either of them his Censur, and put fire therein, in sense thereof, and offered straunge fire before the Lord, whiche he had not commanded them.

2. Therefore a fire went out from the Lord, and deuoured them: so they lay dead before the Lord.

**1. Sam. 15** And Samuel sayde: Hath the Lord as great pleasure in burnt offerings, & sacrifices, as when the voyce of the Lord is obeyed: beholde, to obeye, is better then sacrifice, & to hearken, is better then the fat of lammes.

23. For rebellion is as y sinne of witchcraft, & transgressio is wickednesse & Idolatry: because thou hast cast away the word of the Lord, therefore hath he cast away thee from thy kingdome.

**Exay. 1. 12.** When ye come to appeare before me, who required this of your hands to treade in my Courtes?

14. My soule hateth your new Moones, and your appointed feastes, they are a burthen vnto me, I am weary to beare them.

**Chap. 66. 3.** He that killeth a bullocke, is as if he slew a man: he sacrificeth a shepe, as if he cut of a dogges necke: he y offereth an oblation, as if he offered swines blood: he that re-

mem-

Therefore with ioy ye shall drinke wa. Chap. 12. 3.  
fers out of the welles of saluation.

My people hath committed two evils: Chap. 2. 13.  
they haue forsaken mee the fountayne of  
living waters, to dig them pittes: euen  
broken pittes, that can not holde water.

Hear not the words of the Prophets **Cap. 23. 16.**  
that prophesie unto you, and teach you vanitie,  
they speake the vision of their owne  
hearte, and not of the mouth of the Lord.

**What is Chaff to the Wethere, saith 28.**

The worde of the lord which thou hast spoken unto us in the name of the lord we will not beare it of thee.

But will do whatsoever thing goeth out 17.

of our own mouth, as to burne incense  
to the Quene of heauen, &c. much summe

The Lord coude no longer forbear, 12.  
because of the wickednesse of your inu-  
entions, and bycause of the abominations  
which ye haue committed: therefore is your  
land desolate, &c.

For the wickedness of their inventions, I will



## The poore mans Garden.

will cast them out of my house: I will loue  
the no more, all their p[re]dications are rebels.

**1. Cor. 8.** Let all things be done to the highest  
God, according to the lawe of God, with  
diligence.

**Psalm. 31. 6.** I haue hated them, y<sup>e</sup> gave them felices  
to deceytfull vanities: I was perill in the  
Lorde.

**Psalm. 119.** I hate vaine inuentiones: but thy lawe  
do I loue.

**1. Ion. 16.** There is alway that seemeth right vnto  
man: But the issue thereof are the wayes  
of death.

**Math. 15. 3.** Why do ye also transgresse the com-  
maundement of God, by your tradition?  
9. In vaine they worship me, teaching for  
doctrines, mens preceptes.

**13.** Every plant which may heavenly fa-  
ther hath not planted, shall be rooted vp.

**Lap. 23. 4.** They binde heauy burthens, and gra-  
uous to be borne, and lay them on mens  
shoulders: but they themselves will not  
moue them with one of their fingers.

**Mark. 7. 8.** Ye lay the commaundementes of God  
apart, and obserue the tradition of men,  
as the washing of pottes &c.

**9.** Ye reiect the commaundement of God,  
that ye may obserue your owne tradition.

**Mat. 15. 10.** Why tempt ye God, to lay a yoke on  
the

The poore mans Garden. 24

the disciples neckes, whiche neither our fathers, nor we were able to beare:

Beware lest there be anye man that Colos. 12. 8. boyle you thzough Philosophie, and vaine disceipte, thzough the traditions of men, according to the rudiments of the worlde, and not after Christ.

If ye be dead with Christ from the ordinances of the worlde, why as though ye liued in the worlde, are ye burthened with traditions: 20.

As touch not, taste not, handle not. 21.

Which all perish with the vsing, and after the commaundements and doctrines of men. 22.

Wherefore rebuke them sharply, that Titus. 1. 13. they may be sounde in the faith.

And not taking heede to Jewish fables, 14. commaundementes of men, that turne from the trueth.

If any speake, let him talke as the 1. Peter. 4. wordes of God. If any man minister, let 11. him do it as of the abilitie which God ministereth, that God in all thinges maye be glorified.

If there come any vnto you, and bring 2. John. 10. not this doctrine, receyue him not to house, neither bid him God speede.

Nor he that biddeth him God speede, is 11. whi partaker



The poore mans Garden  
partaker of his euill deedes.

*The Doctours.*

Tertullia of  
prescription  
against He-  
retiques.

In his.4.  
booke against  
Martion.

Origene in  
his.3. Hom.  
vpō Ierem.

In his.25.  
Hom.vpon  
Math.

**B**y a like kinde of madnesse they con-  
fesse, that the Apostles in deede were  
ignoꝛant of nothing: noꝛ taught any  
contrary doctrine among the selues: but  
they saye, the Apostles reuealed not all  
thinges to all men; but shewed certayne  
thinges openly, and to all: and other cer-  
tayne thinges secretly, and vnto a fewe.

Howe doest thou bzeake marriage, nei-  
ther coupling the man and the woman  
together, noꝛ being coupled, otherwise  
admitting them to the Sacramentes of  
baptisme, and thankesgeuing (not howe  
he striketh awaye five of the Popishe sa-  
craments that of their owne heades, they  
haue deuised.)

We must examine what is meant by  
this that followeth: leaue her no maner of  
remnaunt. The meaning is this, abolish  
not certayne of the superstitions of the  
Chaldees, reseruing certayne: therfoze he  
commaūdeth that nothing be left in her,  
be it neuer so litle.

He rebuketh suche teachers, whiche  
not onely do not as they saye: but also  
cruelly and vnmmercifully, without any  
consideration of the strength of their Di-  
sciples

sciples and hearers, enioyneth vnto them greater thinges then they maye beare: As they that forbid to marrye, and compelleth and driueth them from it that is so conuenient, vnto vnmeasurable vncleannesse.

They also that teach to abstayne from meates, and suche other thinges, to the which they ought not to compell faithfull men, binde by the worde of their exposition, heauye burdens, without the will of Christ, which saith, My yoke is easie, and my burden is light.

The Sonnes of Aaron that put fire vpon the Altar, whiche G D D commaunded them not, by and by were slayne in the sighte of the Lorde, whiche toke vengeance vpon them. The whiche sonnes, they resemble and folowe, whiche despised the tradition of G D D, and desireth other straunge doctrines: And bzingeth in the auctoritie of mans ordinaunces, the whiche men the Lorde blasphemeth, and rebuketh in his Gospell, saying, Ye cast away the commaundement of G D D, that ye maye establishe your traditions.

That Christ ought only to be heard: euen the father bzingeth witnes from heauen, saying:

Cipria in the treatise of simplicitie of prelates.

In his. 2.  
booke and .3.  
Epistle vpon  
Ceclius.



## The poore mans Garden.

saying: This is my dearly beloued son,  
in whom I am well pleased; heare him.  
Wherefoze, if Chziste ought onely to be  
hearde, wee ought not to take heede what  
any man hath thoughte good to done be-  
foze vs: but what Chzist, whiche was be-  
foze all men hath done before. Fefoze wee  
must not followe the custome of a man:  
but the trueth of God, because God spea-  
keth by Esay the Prophete, & sayth, They  
wozshippe mee in vaine, teaching Com-  
maundementes and doctrines of men.

Vato Pom-  
peius against  
the epist. of  
of Stephen.

From whence haue wee this tradition?  
Whether commeth it from the auctoritie  
of our Lord, or of the Gospell, or els from  
the commaundementes, and Epistles of  
the Apostles? Wherefoze, if it be either  
commaunded in the Gospell, or contey-  
ned in the Epistles or Actes of the Apo-  
stles, let vs keepe the same tradition.

In his. i.  
booke and .8.  
Epistle.

It is adulterous, it is wicked, it is abo-  
minable, whatsoeuer is ordered by the  
rashnesse of man, that Gods order should  
be broken.

To Pom-  
peius.

If wee retourne to the head, and begin-  
ning of our Lordes tradition, all error  
of man must needes geue place.

Basil in his

This thing is playnly against the tra-  
dition of healthfull baptisme, our bap-  
tisme

tisme according to the Lords tradition, is in the name of the father, of the sonne, and of the holy ghost: by the very tradition of baptisme, wee haue the confession of faith.

Who so forbiddeth the thing that God commaundeth: & commaundeth the thing that God forbiddeth, is to be holden accursed of all them that loue the Lord.

Wherefore, those that are bought of God, ought not to be bondmen of men. They are the bondmen of men, that make themselves subiect vnto mens superstition.

Wee by gods righte do condemne all new thinges that Christ hath not taught, for Christ is the waye vnto the faithfull men, for if Christ hath not taught it, that wee teach, euen that wee do iudge detestable and to be defied.

The Scribes (saith he) and the Pharisees sitteth in the chaire of Moyse, do as they bid you: but do not as they do. In sitting in the chaire of Moyse, they teach the lawe of God, therefore God teacheth by them: but if they teach their owne traditions, heare the not, do not after them, for surely such seeketh for their owne advantage, and not the glory of Iesu.

When the Lord Iesus had done many thinges, all thinges were not written, as

boke of the holy Ghost.

In his Morals Summa chap. 14.

Ambr. vpon the. i. Cor. 7 chap.

In his. 4. boke of Virgins.

August. in his. 46. treatise vpon Iohn.

In his. 49. treatise vpon Iohn.



## The poore mans Garden.

the same Euangelist testifieth, that the  
Lorde Jesus dyd and sayd manye thinges  
which was thought sufficient for the sal-  
uation of them that beleue.

In his. 59.  
Epist. vii. o.  
Paulinus

Therefore let no man iudge you (saith he)  
in meate, as therfore he had sayd, all those  
thinges, for these men were seduced & be-  
guiled, & led away fro the trueth, whereby  
they were free, by such obseruances & tra-  
ditions, of the whiche trueth, it is false in  
the Gospell, the trueth shal make you free.

It is a shamefull, and to much a great  
deale vnseeming, & contrary to the noble-  
nesse of your liberty, y<sup>e</sup> ye (seeing ye be the  
body of Christ) should be deceyued with  
shadowes, and thinke that ye be sinners,  
when ye care not to breake these.

In his. 86. A  
Epistle.

Upon what daies we ought not to fast, &  
vpon what dayes we ought to fast, I finde  
it not appointed or limited by any coman-  
demēt, either of our lord, or of y<sup>e</sup> Apostles.

In his. 97.  
treatise vp-  
on Iohn.

All the most p̄uēt heretiques, y<sup>e</sup> sayne  
would be called Christians, go aboute to  
colour the bold vanities of their inuentiones  
which the very sence and reason of man  
doth moste abhorre, with the pretence of  
this saying in y<sup>e</sup> Gospell, wheras our lord  
sayd thus, I haue many thinges to say vn-  
to you: but as nowe ye are not able to  
beare

beare them.

For as much as Christ him selfe hath not  
reuealed these thinges, which of vs will  
say, they be these, or these? Or if he so say,  
howe can he proue it: for who is there, ei-  
ther so bayne, or so rashe, who not with-  
standing he speake the trueth to whom he  
listeth, and what he listeth, will affirme  
without any testimony of the scriptures,  
that these be the thinges that the Lorde  
then woulde not open.

In his. 49.  
treatise vp-  
on Iohn.

This thing grieueth mee, that so manye  
thinges wholsomely commaunded in the  
holy scriptures, are not regarded: and all  
things are full of so many presumptiōs,  
that he is more sharpely punished, which  
his bare foote both touche the earth in the  
Octauas, then he that burneth his minde  
with drunkennesse, or be drunken.

In his. 119.  
Epistle.

All be it these be not against the faith,  
yet with seruiles burdens they so op-  
presse our very religion, which God of his  
mercy would haue to bee free, vnder very  
few, and most manifest sacramentes of  
diuine seruice, that the state of the Jewes  
is much more tollerable: for the Jewes,  
notwithstanding they knew not the tyme  
of liberty, yet were they subiect to y packs  
and burdens of the lawe of God, and not



442 The poore mans Garden.

unto the deuices and presumption of men.  
All such things in my iudgement ought  
to be cut of, as soone as iuste occasion or  
powe is geuen, without any maner of  
doubting.

In his boke  
of only Bap-  
tisme  
against Pe-  
tilian. cap. 9.

The most true and inuolable rule of  
trueth, doth shewe that in all men, that  
thing is to be improved and amended,  
whiche is false and picious: that is to be  
acknowledged and receyued, whiche is  
true and right.

Of Christes  
sermon. vpr  
the mounte.

Hypocrisie or haunting of holinesse, is  
the more daungrous, for that it decey-  
ueth vs vnder the name of Gods seruice.

In his. 3.  
boke of  
christia doc-  
trine, and 9.  
Chap.

Our Lorde hath not burdened vs with  
signes, but Christe and his Apostles haue  
deliuered vnto vs a few Sacramentes in  
steede of many, and the same in doing,  
most easy; in signification, most excellent;  
in obseruation, most reuerende: as is the  
Sacrament of Baptisme, and the celebra-  
tion of the body and blood of our Lorde.

Chrif in his  
39. hom. vpo  
the Actes.

Such sleighes of hunting hath the de-  
uill, vnder the colour of holynesse he by-  
deth his snares,

In his. 51.  
Hom. vpon  
Math.

Let vs learne to honour Christe accor-  
ding to his owne wyll, for he that is ho-  
noured, is best pleased with that honour  
which he wyll, & not that we wyll devise.

Tell

Tell not mee they fast, but shew me that they fast according to the wyll of GOD: whiche if they do not, then is their fast more wicked then any dronkenesse.

The Pharisees sayde not vnto Christe, Therefore do thy Disciples breake the lawe of Moyses: but, Therefore do they breake the traditions of the elders: whereby it appeareth that they had altered manie thinges, whereas God had commaunded that they shoulde neither adde nor diminish, but fearing lest they should lose their auctoritie, as if they had bene lawe makers, to the ende they might seeme the greater, they altered much: which thing grew to such a wickednesse, that they kept their owne commaundements more then the commaundements of God.

To bow to the left hande, is to abstaine from meates which God hath created to be receyued, and to condemne marriage, it is to runne into this which is wytten in another place, Bee not much righteous. To turne to the left hande, is when any man geneth him selfe to excesse and lecherie, and maketh many stumble in the lawe.

Holde the traditions whiche ye haue learned, either by our epistle, or by our worde:

In his 1. hom. of the Ievvish fast.

In his 2. Hom. vpon Math.

In his 3. Hom. vpon Math.

In his 4. Hom. vpon Math.

Hiero. vpon the 2. cap. of Malachie.

In his booke vpon the 2.



## The poore mans Garden.

the Thes. 2.

act. 10. mon.

act. 17. v. 21.

Vnto Mer-  
cella that he  
would go to  
Bethleem.

Ciril in his  
boke and. i.  
chap. vpon  
Iohn.

Hillarie vp-  
on Math. ca.  
non. 4.

act. 17. v. 21.

act. 17. v. 21.

act. 17. v. 21.

Ireneus in  
his. 3. boke  
and. 4. chap.

Eusebius in  
his. 5. boke  
& 20. chap.

act. 17. v. 21.

act. 17. v. 21.

woorde: whereas Saint Paul wyll haue  
his owne thinges to be kept, he wyll haue  
no straunge thinges thereto added.

They bragge not of their sole & single  
life, all contention is, who may be more  
humble, whosoever is last, he is counted  
first. There is neither difference, nor  
wondering in apparell, howsoeuer it plea-  
seth a man to go, he is neither slandered  
for it, nor commended.

The Pharisees would that men should  
receyue and magnifie their doctrine, and  
the traditions of their fathers: therefore  
holwe many soeuer faithfull came vnto  
Christe, they thought so many were lost  
from them.

His faith, that every planting that is  
not of the father, shalbe pulled vp by the  
roote: that is, the tradition of man shalbe  
taken away, by whose fauour & meanes  
they haue broken the precepts of the law.

Then the Apostles preache the Gospell,  
and afterwarde by Gods wyll, they deli-  
uered the same to vs in writing, to be a  
foundation and a pillar vnto our faith.

Policarpus, when he had receyued these  
thinges of them that had seene the life of  
the worde, vttered and shewed the same,  
being all agreeable vnto the Scriptures.

The

The Gospell hath layde vpon vs no  
yoke of bondage: but men them selues in  
the countreys where they dwelt, for re-  
lease of labour, & the remembrance of the  
passio of Christ, of a certain custome kept  
they Easter, and other Holy dayes, eche  
man as he woulde. For neither our Saul,  
nor the Apostles by any lawe com-  
manded these thinges.

It seemeth vnto mee, that many thinges  
haue bene receyued by custome, now in  
one countrey, and now in another.

Merely to speake vniuersally, in all  
maner of obseruations, or formes of com-  
mon prayer, there can not two Churches  
be found, that agreeth thoroughly betwene  
them selues.

They take fornication or whoredome to  
be a thing indifferent: but they fight for  
the keeping of their Holy dayes, as for  
their soules.

Paul, what thinges being present, he  
had plainly taught by mouth, the same  
thinges after he was being absent, he wrote,  
he called vnto their remembrance, by wri-  
ting of an Epistle.

Saint Mattheue departing, recompen-  
sed his absence by present writing.

Therefore the Apostle hath prouided very  
well

Socrates in  
his. 5. booke  
and. 22. cap.

Pope Innocent  
in his. 23.  
Epistle & 22.  
chap.

Epistle. 3. & 22.  
chap.

Epistle. 3. & 22.  
chap.

Nicephorus  
in his. 2. booke  
and 34. chap.

In the. 45.  
chap.

Theophylact



## The poore mans Garden

Upon the 1.  
Cor. 7. chap.

1. Cor. 7. chap.  
1. Cor. 7. chap.

Pope Leo,  
in his 93.  
Epist. & 12.  
chap.

In his 97. E-  
pist. & 3. cap.

Steph. Pope  
in the 63. di-  
stinct. Quia  
sancta.

Pascarius, of  
the supper  
of the Lord.  
Bessarion of  
the Sacram.  
of the Eu-  
charistia.

Alphonf. de  
castro in his  
1. booke & 7.

swell in both causes (to witte) first, lest by  
der & pretence of Gods seruice, seruantes  
shoulde departe from their maisters, in  
whose power their bodies are. Secondly  
lest they shoulde fall from God, when as  
they will serue their bodily maister, fur-  
ther then becometh, or they ought to do.

What needeth it to belaeue that thing  
that neither the lawe hath taught, nor the  
prophetes haue spoken, nor the Gospell  
hath preached, nor the Apostle hath deli-  
uered?

Howe are these newe deuises brought  
in, that our fathers neuer knewe?

If sundry of our predecessours or elders  
haue done certaine thinges, which at that  
time might well be done without hurte,  
and afterwarde are tourned into error  
and superstition, without any staggering  
and with great authoritie, let them be  
destroyed & abolished by the successours.

These be the Sacramentes of Christe  
in the catholique Church: Baptisme, and  
the body and blood of our Lord.  
We reade that these only two Sacra-  
mentes were deliuered to vs playnly in  
the Scriptures.

In deede Paul hath commaunded vs to  
submit our vnderstanding: but vnto the  
obey

edience of Christe, not vnto the obedience of men,

chap. against heresies.

In proper speech, those we call Sacramentes which are promised with signes annexed, the rest that haue no signes, are pure promises. Wherefore speaking hereof precisely & straitely, there are flow sacramentes in the Church of God: baptism, & bread, for as much as in these only we haue both the signe ordeyned of God, and so the promise of remission of sinnes.

Luther, in his booke of the Babilonick captiuitie.

Surely sainte Peter in the Actes of the apostles, doth openly call the law of Moyses (which is layd for a time, vpon the rebellious people of the Jewes) an harde and a heauy burden, whiche neither we, nor our fathers were able to beare: neither can any man doubt it, that it is trueth which y<sup>e</sup> trueth hath pronounced. The yoke of Christ is in very deede pleasant, and his burden is light, so that no mens traditions, he layde vpon mens shoulders, beside or more then y<sup>e</sup> thing, which he hath already appointed: And he hath commaunded nothing else, but that one shoulde loue another, & there is nothing so bitter: but that charitie will season, and make swete.

Erasmus in his annotations vpon the II. of Mathevv.

Euen as the ordinance of men, dyd make heauy the lawe, being by it selfe grieuous

grieuous



## The poore mans Garden.

gréuous enough for the Jewes, which ordi-  
 nances so at the first crept in, as though  
 they were small and ought not to be re-  
 red for, or regarded, or else, they being re-  
 mended with the shew of godlinesse, be  
 gladly receyued of them that are more  
 simple, then foresighted.

Those that are once receyued by piece-  
 meale, do growe & encrease, vnto a huge  
 quantitie, and do oppresse downe, & ouer-  
 throwe men, whether they will or no, ei-  
 ther by the helpe of custome (whose vio-  
 lence is a certaine tyzanny) or else, by the  
 authority of Princes, which holde stiffly,  
 that is rashly receyued, abusing it for  
 their profite and gaine.

There are some that knit together ei-  
 ther a colde sylogisme of a peece of Scrip-  
 ture, whiche they do not vnderstande, or  
 else make an article of faith, of a mans  
 ordinances, & of such men are we iudged  
 to be Christians, or no Christians, which  
 appertaine nothing at all to Christian re-  
 ligion.

In the same  
 booke vpon  
 the 23. of  
 Math.

Some wze this place so farre, as men  
 ought to obey all maner of things: what-  
 soeuer the Bishops, Presidents, or ru-  
 lers comaunde, although they be vngodly,  
 & that for their auctorities sake: when as

Christ

Christ did speake only of them which dyd  
teach rightly the law of Moyses, and not  
such as did snare men with their ordi-  
nances, & constitutiōs. Now peraduenture  
in the same manner a Bishop might be  
heard, which preacheth truely the Gospel,  
although he liue but a litle according to  
the same.

But who can abide y they should occupy  
in open tyzanny against Christs doctrine,  
& make lawes for their owne aduantage,  
measuring all thinges according to their  
gaine, and glorious maiesties. They that  
snare the people with rites & ordinances,  
devised for their owne profite, and to ful-  
fill their tyzanny, do not sit in the chaire  
of the Gospel: but in the chaire of Simon  
Magus, and Caiaphas.

¶ Cap. 47.

*¶ Sacrifices of the newe Testament.*



After the sacrifices of right-  
teousnesse, and trust in the  
Lord.

psal. 45.

The sacrifices of God are  
a contrite spirite, & a bro-  
ken heart, O Lord, thou shalt not de-  
spise.

psal. 51. 17.

Then thou shalt accepte the sacrifices  
of

19.



## The poore mans Garden.

of righteousness, even the burnt offering and oblation: then shall they offer Calves upon thine altar.

**Psal. 50. 23.** He that offereth praise; shall glorifie mee: and to him that disposeth his way right, will I shewe the salvation of God.

**Psal. 141. 2** Let my prayer be directed in thy sight as incense, and the lifting up of my hands as an evening sacrifice.

**Micha. 6. 8** He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to do justly, and to love mercy, and to humble thy selfe to walke with God.

**Malac. 1. 11** From the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles, and in every place incense shall bee offered vnto my name, and a pure offering: for my name is great among the heathen, saith the lord of Hostes.

**Math. 12. 7** I will haue mercy, and not sacrifices.

**Rom. 12. 1.** I beseeche you brethren, by the mercies of God, that ye geue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing God.

**Phil. 4. 18.** It was euen filled, after that I had receyued of thee Epaphroditus that whiche came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant

saunt to God.

Let vs therefore by him offer the Sacrifice of praise alwayes to God, that is, the fruit of the lippes, whiche confesse his name.

To do good, and to distribute, forget not: for with such sacrifices God is pleased.

16.

As lively stones, he made a spirituall house, and holy priesthode, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

1. Pete. 2. 5.

He made vs Kinges, & Priestes vnto God euen his father, to him be glorie and dominion for evermore. Amen.

Reuel. 1. 6.

*The Doctors.*

When so hath God willed vs dayly to offer vp our sacrifice at y<sup>e</sup> alter with out ceassing.

Ireneus. in his .4. boke & 34. chap.

The Church offereth vp vnto God, a naturall thing of Gods creation: neither is our altar here in earth: but in heauen; thither our prayers, and sacrifices be directed.

The sacrifice doth not sanctifie the man: but the conscience of the offerer, being pure; sanctifieth the sacrifice.

And wee that be laye men, are wee not Priestes: truely. Christe had made euen vs a kingdome, and Priestes vnto his

Tertulian in his exhortation vnto chastitie.

Al.

Father.



## The poore mans Garden.

Father.

In his boke  
Igainst the  
Ievves.

In his 4.  
boke against  
Martion.

In his boke  
vnto Scapu-  
las.

Origene in  
his boke vpon  
on the Rd.

In his 9.  
Hom. vpon  
Leuiticus.

Epiphainius  
in his 2.  
boke. of Mel-  
chisedech.

Iustinus  
Martir in  
dialog cum  
Triphone.

Amb. in his  
2. booke of  
Virgins.

In his 5.  
booke vpon  
the 6. cap of  
Luke.

\*August. in  
his boke of  
faith, to Pe-

The pure sacrifice that Malachie speaketh of, that shoulde be offered vp in euery place, is the preaching of the Gospell vntill the ende of the worlde.

The sacrifice that Malachie urent, is adonout prayer proceeding fro a pure conscience.

We make sacrifice vnto our God, for the safetie of our emperor with a pure prayer.

It is a worke of sacrifice, to preache the Gospell.

All that are batherd with the holy Dyntment, are made priests, eue as Peter saith

vnto the whole Church, You are the chosen flocke, and the kingly Priesthode.

Christe is our sacrifice, our Priest, our altar, God, man, king, Bishop, Pope, Lambe made for our sakes, all in all.

Isaas promisseth not the offering of bloody sacrifices, but the true and spirituall oblation of prayer, & thanksgouing.

I may boldly say, your heartes be altars, vpon which heartes Christ is dayly offered for the redemption of the body.

All the childre of the Church, be priests.

\* In those fleshy sacrifices, there was a figure of y<sup>e</sup> flesh of Christ, which he would

afterwarde offer for vs, and of the blood, whiche he would afterwarde shed for the

remission

remission of sinnes: but in this sacrifice, there is thanksgiving, and a remission of the flesh; which he hath already offered for us: and of the blood, which he being God, hath already shed for us. In those sacrifices it was represented unto us in order a figure, what thing should be given unto us: but in this sacrifice is plainly set forth, what things is already given for us. In those sacrifices it is playnly preached unto us, that the same sonne of God hath already been slain for us wicked.

The flesh & blood of this sacrifice, before the coming of Christ, was promised by sacrifices of resemblance. The same in his passion, was given in truth, & in blood: but after his ascension it is solemnized by a Sacrament of resemblance.

The thing that of all men is called a sacrifice, is a token, or a signe of the true sacrifice.

Therefore our altar is in heave, for thither our prayers and oblations are directed. All be priestes, because they are the members of one body.

When we beleeve in Christ, even of the very remnaunts of our cogitation, Christ is sacrificed unto us every day.

Then is Christe slaine to every man,

ter the  
Deacon.  
19. Chap.

In his 20.  
bookel 2.  
Cap. against  
Fortunatus.

In his 10.  
boke and 9.  
Chap of the  
Citic of  
God.  
In his 20.  
boke 10. cap.  
of the citie  
of God.

Vpō the 75.  
Psal.

In his Quēf.  
pon the,



## The poore mans Garden.

Gospell, the  
1. booke  
In the be-  
ginning of  
his expōiti.  
on the Rō.  
In his. 125.  
sermon of  
Tyme.

Chrisost. in  
his. 29. hom.  
vpon the  
Rom.  
In his. 3.  
boke against  
the. Iewes.  
In his. 18.  
hom. vpon  
2. cor.  
In his. 3.  
Hom. vpon  
2. Cor.  
ciprian de  
vntione  
chrismatīs.  
Hiero. vpon  
the. 1. of  
Malachie.

In his boke  
vpon the. 147.

When he belēueth that Chzist was slaine.  
The sacrifice of our Lordes passion, eue-  
ry man then offereth for him selfe, when  
he is confirmed in the faith of his passion.

The sacrifice of the newe Testament  
is, when wee offer vp the altars of our  
pure heartes, and cleane in the sighte of  
the diuine maiestic.

My whole priesthode is, to teach, and  
to preache the Gospell, that is my oblatio:  
this is my sacrifice.

It is called a newe sacrifice, because it  
proceedeth from a newe minde, and is of-  
fered not by fire, and smoke: but by grace,  
and by the spirite of God.

In the holy misteries, the Priest offer-  
reth nothing from the people.

Euen thou in thy Baptisme art made  
both a King, and a Priest, & a Prophete.

All that of Chzist he called Christians,  
offer vp vnto God the dayly sacrifice; be-  
ing ordeyned of God, Priestes of holines.

The Prophete Malachie meaneth here-  
by, that the prayers of holy people should  
be offered vnto God, not onely in Jewry,  
that was but one prouince of the world:  
but also in all places.

When wee heare the worde of the  
Lorde, the fleshe of Chziste and his blood  
is

is polorized out into our eares.

A pure sacrifice is offered vnto mee in euery place, not in the oblations of the olde Testament: in the holinesse of purity of the Gospell.

Euery holye man hath in him selfe the altar of God, which is faith.

All wee are the princely & kingly kind, that being baptized in Christ, are called Christians, by the name of Christ.

Wee sacrifice, and offer vp vnto God, the remembrance of that great sacrifice, vnto the holye mysteries, accordingly as Christ hath deliuered them, and geuing God thanks for our saluation.

Wee burne the incense of prayer, and wee offer vp the sacrifice, that is called pure, not by shedding of blood, but by pure and goodly doinges.

They shall offer vnto him reasonable and vnbloudye oblations, the sacrifices of praise.

Wee hauing lefte the grosse ministry of the Jewes, haue a commaundement, to make a fine, thin, and spirituall sacrifice. And therefore wee offer vnto God all manner vertues, faith, hope, Charitie, as most sweete sauiours.

Wee make our sacrifices, not by

Psalmc.

In his 2.

booke and 8.

Chap. vpon

za charie.

Vpō the 26

Psalmc.

Vpō Malac.

1. Chap.

Euseb. in his

1. booke and

10. chap. De

Monstra.

In the 6.

chap. of the

same booke.

In his 2.

booke de

Demon.

Ciril in his

10. booke a-

gainst. Iulia-

nus.

chris. against



## The poore mans Garden

the Ievys. in  
his. 3. oia.

In the booke

of consecra-

tion the. 27

distinct cap.

Hoc est.

In the cap

of the Mas

se boke.

and midsun

to chap. De

Monia

in the 6

chap of the

same boke

in his 2

to boke de

Demon

in his 2

in his 2

in his 2

in his 2

in his 2

in his 2

in his 2

in his 2

smokes, smell and blood: but by the grace  
of the holpe spirite: and he that adozeth  
him must adoze in spirite and treuth

The sacrifice that is wrought by the  
handes of the Priest, is called the Passion,  
the death, the crucifying of Christ: not in

deede: but by a matter signifyinge

Remember O Lord, thy seruantes,

and all them that stande about for whom

we offer vnto thee, or else, which do offer

unto thee, this sacrifice of Praises.

Cap. 184

Princes ought to deale in war-

ters of religion.

You shalte seeke and make

search: enquire diligently:

and if it bee true, and the

thing certayne that, suche

abomination is wrought a

mong you

Thou shalt slea the inhabitants of that

citie with the edge of the sword: destroye

it utterly, and all that is therein. &c.

Cap. 17. 18.

And when he shall sit vpon the throne

of his kingdome, then shall he write him

this law repeated in a booke by the priests

of the Benites.

19

And it shalbe with him, & he shall reade

therein all the dayes of his life, that he

may





may learne to feare the Lord his God, and to keepe all the wordes of this lawe, and these ordinaunces; so to do them.

Also Iosua spake vnto the Priests, say-  
ing, Take vp the Arke of the couenaunt,  
and go ouer before the people; and so they  
tooke vp the Arke of the couenaunt, and  
went before the people. *Josua. 3. 6.*

Then Iosua, the sonne of Nun called  
the Priests, and sayde vnto them, Take  
vp the Arke of the couenaunte, and let  
seuen Priestes beare seuen Trumpetts  
of Rammes hornes before the Arke of the  
Lorde. *Chap. 6. 5.*

The king also and his men went to  
Hierusalem vnto the Iebusites, the inha-  
bitantes of the lande: who spake vnto  
David, saying, Except thou take awaye  
the \* blinde and the lame, thou shalt not  
come in hither. *2. Sam. 5. 6.*

And there they left their Images, and  
David and his men burnt them. *By blinde  
& lame is  
meant ty-  
dols, so &  
Godly cal-  
led them.*

And David counselled with the cap-  
taynes of thousandes, and of hundredes,  
and with all the gouernours.

And David sayde to all the congrega-  
tion of Israel, If it seeme good to you, and  
that it proceedeth of the Lorde our God,  
wee will sende to & fro vnto our brethren,  
*1. Chro. 13. 1*



## The poore mans Garden.

that are left in all the lande of Israel, (for with them are the Priestes and the Levites in their cities & in their Suburbes) that they may assemble them selves unto vs.

3. And wee will bring againe the Arke of our God to vs: for wee sought not unto it in the dayes of Saul.

**Chap. 15. 1.** And David made him a house in the Citie of David, & prepared a place for the Arke of God, and pitched for it a tent.

11. And David called Zadock & Abyathar the Priestes, and of the Levites. &c.

12. And he sayde unto them: We are the chiefe fathers of the Levites, sanctifie your selves and your brethren, and bring vp the Arke of the Lord God of Israel unto the place that I haue prepared for it.

16. And David spake unto the chiefe of the Levites, that they shoulde appointe certayne of their brethren to sing with instrumentes of musicke, with Chials, and Harpes, and Cymbales, that they mighte make a sounde, & lift vp their voyce with loye.

**Chap. 16. 4** And he appointed certayne of the Levites to minister before the Arke of the Lord, and to rehearse and to thanke and praise the Lord God of Israel.

And

And he set courses of the Priestes to their offices, according to the order of David his father, and the Levites in their watches, for to praise & minister before the Priestes every day, and the Porters by their courses at every gate. 2. Chron. 23. 14.

And they declined not from the commandement of the King, concerning the Priestes and the Levites touching all thinges. 15.

And Iehosaphat lift up his heart unto the wayes of the Lord, and he tooke away moreouer the high places, and the groues, out of Iudah. Chap. 17. 6.

And in the thirde yere of his raigne he sent his Princes, Benhal, and Obadiah, and Zachariah, and Nathaneel, and Mychaah, that they shoulde teache in the Cities of Iudah. 7.

And with them Levites, Shemaiah, and Nethaniah, and Zebadiah, and Afahel. &c. And with them Elishama, and Iehoram, Priestes. 8.

And they taught in Iudah, and had the booke of the lawe of the Lord with them, and went about thzough all the Cities of Iudah, and taught the people. 9.

Moreouer, in Ierusalem did Iehosaphat set Levites, & of the Priestes, and of the chiefe Cap. 19. 8.



## The poore mans Garden.

**2. King. 23. 1.** chiefe of the families of Israel, for the iudgement and cause of the Lord.

**2. King. 23. 3.** And Iehosaphat feared, and set him selfe to seeke the Lord, and proclaymed a fast through all Iudah.

**1. King. 2. 35.** And the king set Zadock the Priest, in the Reme of Abiathar.

**2. King. 18. 4.** Beholde, I purpose to builde an house vnto the name of the Lord my God, &c.

**2. King. 18. 4.** And Hezechiah tooke awaye the high places, and brake the Images, and cut downe the Groues, and brake in peeces the brasen serpent that Moises had made: For vnto those dayes, the children of Israel did burne Incense to it, and he called it Nehushtan.

**2. King. 23. 4.** Then king Iosiah commaunded Hilkiah the high Priest, and the Priestes of the seconde order, and the keepers of the dore, to bring out of the Temple of the Lord, all the vessels that were made for Baal, & for the Groue, and for all the hoste of heauen: he burnt them without Ierusalem.

**2. King. 23. 4.** He brake the Images in peeces, and cut downe the Groues, and filled their places with the bones of men.

**2. King. 23. 4.** Then the king commaunded all the people, saying: Keepe the Passouer vnto the Lord your God, as it is written in the books

**Nehushtā.**  
is a peece  
of Brasie,  
thus he cal-  
leth it in  
contempt.  
**2. King. 23. 4.**

booke of the covenant.

And Hezechiah opened the doores of the house of the Lord, in the first yere; and in the first moneth of his raigne, and repaired them.

And he sayde unto them, Heare mee, ye Levites, sanctifie nowe your selves, and sanctifie the house of the Lord God of your fathers, and carry forth the filthynesse out of the Sanctuary.

And they gathered their brethren, and sanctified them selves, and came according to the commandement of the king, and by the wordes of the Lord, for to cleanse the house of the Lord.

Then they went in to Hezechiah the king, and sayd, Wee haue cleansed all the house of the Lord, and the alter of burnt offering, with all the vessels therof, and the shewbread table, with all the vessels thereof.

And Hezechiah sent to all Israel, and Iudah, and also wrote letters to Ephraim, Manasseh, that they shoulde come to the house of the Lord at Jerusalem, to keepe the Pascheouer unto the Lord God of Israel.

And the king and his Princes, and all the congregatio had taken counsell in Jerusalem,



## The poore mans Garden

commāndementes. For a king serueth  
one waye in that he is a man, and another  
way, in that he is a king. Because in re-  
spect that he is but a man, he serueth the  
lorde in finisg faithfully: but in that he is  
also a king, he serueth in making lawes of  
conuenient force, to comānde good thinges,  
and to forbid the contrary: So Ezechias  
serued God, in destroying the Temples of  
Idols, and those high places, which were  
builded contrary to the commāndement  
of God: &c. In this therefore kinges serue the lorde,  
when they do those thinges to serue him;  
whiche they coulde not do, were they not  
kinges: &c. But after that this began to be  
fulfilled which is writtē: all the kinges  
of the earth shall worship him, all the na-  
tions shall serue him, what man bring in  
his right wittes, may say to kinges: Care  
not you, in your kingdomes, who defen-  
deth or oppugneth the Church of your  
Lorde: Is it not appertayneth to be anye  
part of your care: who is religious in  
your kingdom, or a wicked depauper of  
religion: &c. Now of the Christian kinges, and Empe-  
roures do knowe: Nabuchodonozor made  
this decree against the blasphemers of  
God,

God, surely they cast in their minds, what they are bound to decree in their kingdom, to witte; & the selfe same God, & his sacraments, be not highly let by & contemned.

I haue already heretofore made it manifest, that it appertayneth to the kinges charge, that the Minuties shoulde pacifie gods wrath: which the Prophete had denounced vnto them. The kinges which are of Christes Church, do iudge moste rightly, & it appertayneth vnto their cure, that you (Donatistes) rebell not without punishment against the same.

This will cause Princes to be blessed, if that they make their power which they haue, a seruance vnto Gods maiestie, to enlarge moste wyde, his worship, seruice, & religion.

That is, in this kinges (as it is commaunded them of God) do serue God, as kinges; if in their kingdomes, they commaunde good, and forbid euill thinges, not onely those thinges which pertaine to humane societie, or ciuill order: but also to Gods religion.

The Emperours wittes caused the Bishoppes, as well of the East, as of the West, to drawe to Rome.

They went in, & humbly besought y moste Christi,

in his 2.  
boke & 26.  
cap. against  
the Epist. of  
Gaudencius.

In his 2.  
boke & 26.  
cap. against  
the Epist. of  
Gaudencius.

In his 5.  
boke and 24  
cap of the  
city of God.

In his 3.  
boke and 5 &  
cap. against  
Chresconius

Heir. in epi-  
taph. Paul.  
Chrisost. in  
his epist to  
innocentius.



## The poore mans Garden.

Ciril, in his  
17. Epi & 4.  
Tome, to  
Theodosi.

**C**hristian Prince, to call a Counsaile  
The suretie of our common weale, de-  
pendeth vpon Gods Religion; and there  
is greater kindred and societie betwixte  
these twaine, for they cleaue together, and  
the one groweth with the increase of the  
other, in such sorte, that true Religion,  
holpen with the indour of Justice, and  
the common weale, holpen of them both,  
flourisheth. Being therefore, that we are  
constituted of God to be the thinges & are  
the knitting together, as ioynture of  
godlinesse, and prosperitie in the subiects,  
wee keepe the societie of these twaine ne-  
uer to bee sundered, and so farre forth  
as by our foresight, we procure peate vnto  
our subiectes, wee minister vnto the  
augmenting of the common weale: but  
as we might say being seruantes to our  
subiects in all thinges, that they may liue  
Godly, and bee of a religious conuersatio  
as it becommeth Godly ones, we gar-  
nische the common weale with honour, ha-  
uing care, as it is conuenient for them  
both (for it can not bee that diligently pro-  
uiding for the one, we should not care in  
like sorte also for the other.

But we trauell earnestly in this thing,  
aboue the reste, that the Ecclesiasticall  
estate,

estate may remaine sure, both in such  
sort as is seemely for Gods honour, and fit  
for our times, that it may continue in tran-  
quillitie by common consent, without ba-  
rilaunce, that it may be quiet through a-  
greement in ecclesiasticall matters, that  
the godlye Religion maye be preserved  
unreprocheable, and that the life of such as  
are chosen into the Cleargie, and the great  
Priesthood, may be cleare from all fault.

This is a copie of the Emperours writ,  
whereby he commaunded a counsaile to  
be kept in Rome.

But Iulius (Pope) excused his absence,  
because of his age.

Constantine saith, if the Bishop moue  
trouble, by my hande he shalbe punished:  
for my hande is the hand of gods minister.

If we haue (saith Constantine, writing  
to the Nichomedians) chaste Bishops of  
right opinion, of courteous behauiour, wee  
reioyce: but if any be enflamed to con-  
firm the memorie of those pestilent here-  
sies, his foule hardie presumption, shall  
forthwith be corrected, and kepte vnder  
my correction, which am Gods Minister.

Constantine gaue also Injunctions to the  
chiefe Ministers of the Churches, that  
they shoulde make speciall supplication to

Theodore-  
tus in his 5.  
boke and 9.

chap.  
In his. 1.  
boke and 17  
chap.

In the. 20.  
cap of the  
same boke.  
In the. 19.  
chap. of the  
same boke.



328 The poore mans Garden

God fo; him. He inioyned all his subiects, that they should keepe holy certaine daies, dedicated to Christ and the Saturday, he gaue a law vnto the rulers of the nations, that they should celebrate the Sunday in like sorte, after the appointment of the Emperour, &c.

So crates in  
his 5. boke  
in proemio.

We haue also herein comprised the Emperours lines, so; that, since the Emperours were christened, the affaires of the Church haue hanged of them, And the greatest Counsailes, both haue bene, and are keppte by their affaires.

In his 1.  
boke and 9.  
chap. of con-  
stantine.

I caused a great compaignie of Bishoppes to come to Nice: with whom together I toke in hand the examinatio of the trueth, being my selfe one of you, & much desiring to be therein your fellowe seruant.

Isidorus in  
his boke of  
the auctho-  
ritie, & care  
of Kinges.

They which being within the Church, offended against faith and discipline, let them be feared with the rigour of princes, and let the principall power laye that discipline, which the beuility of the Church is not able to execute; vpon the neckes of the psones.

Zozemenus  
in his 1. boke  
and. 17. chap

The Emperour Constantinus sent out his letters, vnto all his rulers of the Churches, that they shoulde all meete at Nice vpon a day: vnto the Bishoppes of the

Aposto.

Apostolique Sees: vnto Macarius the Bishop of Ierusalem: and vnto Iulius the Bishop of Rome. &c.

The Emperour Constantine commaunded, that ten Bishoppes of the East, and ten of the West, should be chosen by the Counsaile, that his maiestie might consider, whether they were agreed, according to the scriptures, & that he might further determine, and conclude, what were before best to be done.

Constantine the Emperour was a most cleare preacher of God, & as it were, the saviour, and Phisition of soules.

The Emperour, as having inkindeled a great flame, lookt well about with his princely eye, that no priue remnauntes of errour should rest behinde.

Yea, he him selfe with his publique proclamations, did exhorke & allure his subiectes to the Christian faith, he caused the Idolatrous religion to be suppressed, and utterly banished, and the true knowledge and Religion of Christ, to be brought in and planted among his pleople.

He made many wholsome lawes, and godly constitutions, wherewith he restrained the people with threates, forbidding them the Sacrificing to Idols, to seeke af-

In his. 4.

boke and chap.

2. and 11. aloud

Eusebius of the life of constantine

prat. 1.

In his. 3.

orat.

In his. 3.

boke of the life of constant.

In his. 2.

booke.



## The poore mans Garden.

ter the deuillish and superstitious sayings, to set by images, that they should not make any priuy sacrifice: & to be shott be reformed all maner of abuses about Gods service, & provided that the Church should be fed with Gods worde.

In his 3.  
book.

I haue iudged (saith Constantine) this ought befoze all other thinges, to be the ende and endeuour or purpose wherevnto I should addresse my power and authoritie in gouernment, that the vnitie of faith, pure loue, and agrément of religion, towards the almightie God, might be kept and mainteyned amongst all congregations of the catholique Church.

Nicephorus  
in his pre-  
face to Em-  
manuel the  
Emperour.

Your Maiestie is the Captaine of the profession of our faith: your Maiestie hath restozed the catholike & vniuersal Church: your Maiestie hath reformed the Temple of God from Marchauntes, and exchaungers of the heauenly doctrine, and from heretiques, by the worde of trueneth.

Theophilact  
vpon the. 13.  
to the Rom.

Paul teacheth all men, whether be Priest, Monke, or Apostle, that they submit them selues to Princes.

Carolus Magnus  
in his 6.  
booke, & 162.  
chap.

Carolus Magnus commaundeth, that nothing should be read openly in the Church sauing onely the Canonically booke of the holy scriptures, and that the faithfull people

ple shoulde receyue the holy Communion  
euery Sunday.

Iustinian the Emperour commaundeth  
that the Priest or Bishop, in pronouncing  
the publique prayers, and in the ministra-  
tion of the Sacraments, lift up his voyce,  
and speake aloud, that the people may  
say, Amen. And be stirred to more deu-  
tion: And let the Priestes vnderstande,  
if they neglect any of these things, they  
shall make answer before God, & yet we  
our selues vnderstanding thereof, will  
not passe it ouer, nor leaue it unpunished.

He commaunde (saith Iustinian) the  
most holy Archbishops, and Patriarkes  
of Rome, of Constantinople, of Alexan-  
dria, of Antioche, and of Ierusalem. &c.

Iustinian commaundeth, that all Monkes,  
either bee diuen to study the scriptures,  
or else to be forced to bodily labour.

Make suite with ail discretion, and hum-  
ble prayer, that our most gracious Em-  
perour, would vouchsafe to graunt our re-  
quests, in that we haue desired a generall  
counsaile.

By order of the same wylte, our moste  
holye Pope Leo, ruler of the Church of  
Rome, was called to the Counsaile, by the  
most godly, & most Christian Emperour.

Leo Pope  
Authentic-  
ques Const  
Titu. 123.

Authentic  
9. Titu. 14.

Authentic  
tu. 133.

Leo Pope in  
his 23. epist.  
to the clear-  
gie and all  
the people  
of Costanti-  
nople.

The counsel  
of Chalcedo  
the. 1. A. 8, &  
48. Page



## The poore mans Garden.

Pope Leo,  
vnto theo-  
dosius Em-  
perour in  
his. 24. epist.

Counsell of  
Chalcedon  
the. 3. Act.  
Pag. 804.  
Cōsil. rom.  
2. of the life  
of Vigilus.

Franciscus  
Zarabella,  
de Schema-  
re & Confi-  
lio.

Aneas silui-  
us. ali. Pope  
Pius; 2. of  
the coun-  
sell of  
Basil in  
his. 1. boke.

All our Churches, and all our Priests  
most humbly beseeche your Maiestie with  
teares & teares, that you will commaund  
a generall counsaile to be holden within  
Italie.

Martianus the Emperour sayde, that he  
confirmeth the reuerende counsaile, by the  
holy Edict of our Maiestie.

The Emperour (Iustinian) demaunded  
of his Capitaine Belisarius, howe he had  
done with the Romanes: and he answered  
that he had deposed Pope Sixtus, &  
placed Vigilus in his steele: upon his an-  
swere, both the Emperour and the Em-  
presse gaue him thanks.

The Pope in any notorious crime, may  
be accused before the Emperour: and the  
Emperour may require y<sup>e</sup> Pope to yelde  
a reckening of his faith.

By these authorities they thinke them-  
selues armed that say, no counsaile may  
be kept without the consent of the Pope:  
Whose iudgement if it should stande, as  
they would haue it, would draw with it  
the decay & ruine of the Church, for what  
remedie were there then, if the Pope him-  
selfe were vicious, destroyed soules, cor-  
rupte the people with euill examples,  
taught doctrine contrarie to the faith, and  
filled

Alled via subiectes full of heresie: shoulde  
we suffer all to go to the deuill: Weryly  
when I reade the olde stories, and consi-  
der the Actes of the Apostles, I finde no  
such order in these dayes, that onely the  
Pope shoulde summon Counsels, and af-  
terwarde in the tyme of Constantine the  
great, and of other Emperours, when  
counsels shoulde be called, there was no  
great account to be made of the Popes  
consent.

In the olde lawe, the Bishops that an-  
ointed the Kings, out of doubt were sub-  
iect vnto the Kinges.

To say that the Prince can not either  
make or vse his lawes, before the Pope  
haue allowed them, it is plainly false.

Pope Bonifacius the thirde, obteyned of  
the Emperour Phocas, that the Church of  
Rome shoulde be the head of all Churches,  
whereof we maye in like case gather an  
argument, that it belongeth to the Em-  
perour to translate the Primacie of the  
Church, & to take order for the Churches.

Let every soule be subiect to the higher  
powres: if euery soule, then is your soule  
subiect as well as others, for yet who  
hath excepted you from this generalitie?  
Wee that woulde except you from the obe-

Herueus of  
the autho-  
ritie of the  
Pope. 18.  
chap.  
In the. 17.  
chap.

In the. 23.  
chap.

Bernarde in  
his. 42. epist.  
to the Ar-  
chebiss hop  
of syonens.



eds The poore mans Garden

blence of the Prince, seeketh to discredit  
you, geue no eare to their counsell. Yet,  
notwithstanding they be christians, yet  
they thinke it a shame either to followe  
Christes deedes, or to obey thyllers wordes.  
They vse to say vnto you, Sir, maintain  
the honour of your Office. Are you not so  
good as your predecessours? If your Office be  
not aduanced by you, yet let it not be  
abased by you. This say they, but Christ  
hath both taught vs, and wroughte launce  
otherwise. For he saith, Come to Caesar  
that belongeth to Caesar, and goe to God  
that belongeth to God.

Polichroni-  
con Eabian.

The Popes Legate came into England,  
and made a counsell by the assent of king  
V William the conquerour.

And in the Counsell at Winchester,  
were put downe manye Bishoppes, Ab-  
botes, and Priours, by the measures and  
procurement of the king. The king gaue  
to Lanfracke the Archebischoppicke of  
Canterburie, and on our Lady day the as-  
sumption, made him Archebischoppe. On  
Whit Sunday, he gaue the Archbischop-  
picke of Poike, vnto Thomas, a Canon  
of Bayon.

Within a while, strife and contention  
fell betwene king V William & Anselme,

so; Anselme might not cal his synode no;  
correte the Bishoppes: but as the king  
would: the king also chalenged the inus-  
ture of Bishoppes. This king forbade the  
paying of any trowy, or tribute to Rome.

The spiritualty cōdesended, that the  
kings officers shoulde, in the Priestes  
for whozedome. In the whiche Counsaile  
also, the king prouided many things to be  
enacted, whiche shoulde greatly helpe to  
leade a goodly and blessed life.

At whiche Counsaile the king called  
thither, so well the chiefe of the Cleargie,  
as the people, & Iware them into him, and  
unto William his sonne. And not onelye,  
the king did make Bishoppes & Abbottes  
(whiche he calleth holye states) lawers of  
religion, and Church Ceremonies) but al-  
so the Princes of euery natio began euery  
where, to claime this right vnto the selues  
of naming & denouncing of Bishoppes, the  
whiche to this daye, they holde fast with  
tooth and naile.

Henry the second, made Thomas Becket  
Archebishoppe of Cantorbury, who therat  
was sworne to the king, & to his Lawers,  
and to his sonne.

In the ninth yere of his raigne, he called  
a Parliament at Northampton, where  
he

The Coun-  
sell at Lon-  
don, vnder  
Henric the  
1. Fabian.  
Polidorus.

The Coun-  
sell at Salis-  
burie, Nau-  
clerius Poli-  
dorus Ab-  
bas vices-  
generalis  
con Fabian  
Polidorus

Henric. 2  
Math. Paris  
Polichron.

Anno. 9.  
Henric



# The poore mans Garden

he refused manye priuiledges, that the  
 Cleargie had (although Thomas Becket,  
 like a perjured traitour resisted him.)

Anno. 17.

Henricie.

fabian.

The Court.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

In the feneenteene yere of his raigne, he  
 made a iourney into Irelande, where,  
 with great trauaile he subdued the Irish:  
 he reformed Church matters there, as  
 that of the ruling & ordering of the Church  
 by the Curates howe they shoulde order  
 their seruite, & minister the Sacraments  
 as it was in England. Also the people  
 shoulde behaue them selues towards  
 their Curates: how they shoulde pay their  
 tithes, and make their testaments.

Edward the

first.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

He made the statute of Northampton,  
 so that, after y<sup>e</sup> time no man shoulde gene,  
 neither sell, nor bequeath, neither change,  
 neither buye title, assigne, haue, & tehe-  
 mentes, neither reutes, to any man of re-  
 ligion, without the kinges leaue.

Richard the

second.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Polidorus.

Called a counsaile at Westminster,  
 wherein was thoughte good for the king,  
 & the princes, for the weale of the realme  
 of England, that a parte of the Popes au-  
 thoritie shoulde be bounded within the li-  
 mites of the Ocean Sea: wherefore it  
 was decreed, that hereafter it shoulde be  
 lawfull to no man, to trie any cause before  
 the Bishoppes of Rome: nor that any man  
 be

be publike p<sup>r</sup>onoiced wicked, or enemy  
of religion, that is to wit, as the common  
people feare it, be excommunicate by  
the Popes authoritie: And that if any ma  
haue any such commaundment from him  
they execute the same, vpon paine to for-  
saite all their goodes, and to be cast into  
perpetuall prison.

Made lawes, that there shoulde bee no  
marchandise, no hunting, no wo<sup>l</sup>olpe  
businessse done vpon the Sabboth daye.  
And that euery man should communicate,  
at the least thise in the yere. Also, if anye  
woman committed adulterye, her nose,  
and eare should be cut of.

Made lawes, that the Withes should be  
kept holy, from nine a clocke at night, on  
the Saturdaye, vntill the daye light of the  
Monday following.

Gathered a Counsaile at London about  
Easter, at which Odo, and Volstan the  
Archbishoppe were present; where he  
made lawes, that whosoever committed  
whoredome with a Nunne, should dye as  
a martheder. And all perjurers, shoulde  
be separated from the company of God  
for euer.

Made a lawe; that if anye seruant  
should worke v<sup>o</sup> the sonday, by his mai-  
sters

Canutus

King

Edgarus

King

Edmundus

King

Luc King



## The poore mans Garden

Here commaundement, shoulde be made free. Also that children should be Baptized within thirtie nightes, vnder paine of 30. shillings. Also if anye did fighte in the Church, he should pay five poundes.

**Alfredus**  
**Kyng.**

**Henricus**  
**Kyng.**

Made lawes, if any forsooke his faith, he shoulde dye. And if any minister shoulde denye Baptisme, to any that neede thereof, he should dye for it.

Made a lawe, that if any within his pallace did sweare, he shoulde be tared: If he were a Duke, he should pay xl. shil. to the helpe of the poore: If he were a Lord. x. shil. If he were a knight. v. shil. If he were a Peoman. xl. pence. If he were a Lackey, or a slave, to be whipt.

**Ercombertus**  
**king of Kent**  
**Foxe.**

**Ethelbaldus**  
**King of**

**Mercia, Fox**

**Elutherius**  
**Pope wrote**

**to Lucius.**

**King.**

In the ancient records of London, remainning in the Guildhall.

First commaunde Lent to be fasted in all his dominions.

He made a law, that all Churches should be free from all exactions, & publique charges.

Let the Seculer princes know, that they oughte to geue an account to God for the Church, which they haue receyued of God to be defended.

We haue required of our faith Elutherius Pope, to King Lucius) to send the Roman and Imperiall lawes vnto you, to vse the same in your Realme of England: we may alwaies reioyce the lawes of Rome, & lawes.

swes of the Emperour: but so can we not  
the lawe of G D D: for ye haue receyued  
through the mercie of God) the lawe and  
faith of Christe into your kingdome: you  
haue both Testaments in your Realme,  
take out of them by the grace of God, and  
advice of your subiectes, a law, and by that  
law, through Gods sufferance, rule your  
Realme: but be you Gods Vicar in that  
kingdome.

Dauid is set before all (in the Genealo-  
gie of Christ) for that the dignity of a king  
is chiefe and greatest.

¶ Cap. 49.

¶ The Pope is Antichrist.



If any shall saye vnto you,  
lo, here is Christ, or there,  
belene it not.

Hugo Car-  
dinalis, vps  
the. i. Chap.  
of Math.

Math. 24.

For there shall arise false  
Christs, & false prophets, &  
shall shew great signes, and wonders, so  
that if it were possible they shoulde de-  
ceyue the very electe.

25.

Babes, it is the last time, and as ye haue  
bearde, that Antichriste shall come, euen  
nowe are there many Antichristes, wher-  
by wee knowe that it is the last time.

1. Joh. 2. 18.

Who is a lyer, but he that denieth Jesus  
is Christ: the same is the Antichrist that  
denieth

20.



## The poore mans Garden.

denieth the father and the sonne.

**Cap. 4. 3.**

But this is the Spirite of Antichrist, of whō ye haue heard, how y<sup>e</sup> he should come, and now already he is in the worlde.

**1. John 1. 7**

For manye deceyvers are entered into the worlde, which confesse not that Iesus Christe is come in the fleshe; he that is such a one, is a deceyuer, & an Antichrist.

**2. Thes. 2. 3.**

Let no man deceyue you by any meanes: for that daye shall not come, excepte there come a departing first, & that, that man of sinne be disclosed, euē the Son of perdition.

**4.**

Which is an aduersary, & exalteth him selfe against all that is called God, or that is worshipped, so y<sup>e</sup> he sit as God in the temple of God, shewing him selfe y<sup>e</sup> he is God.

### The Doctours.

Ireneus in  
his. 5. booke,  
last chap.  
saue one.

**A**ntechrist, notwithstanding he be but a slave, yet he will be worshipped as if he were God, and published and proclaimed as a king.

Greg. Nazianzenus in  
Ezechiell.

Antichrist shall come in the desolation of the worlde: for he is the abomination of desolation.

Anselmus in  
the. 2. The. 2

Antichrist shall faine him selfe to be holye, that he may deceyue men, vnder the colour of holinesse. Yea, and he shall call him selfe God, and shall cause him selfe to be worshipped; and shall promise the king.

kingdome of heauen.

The abomination of desolation, is the cursed coming of Antichrist.

For that we beleue, that Antichrist shall come vnto suche a heichte of vaine glorye, it shall be lawfull for hym to do suche thinges, both towarde all men, and also towarde the Saindes of God, that manye weake men shall thinke, that God hath forsaken the care of the worlde.

Antichrist shall cause all Religion, to be subiect to his power.

By the abomination of desolation, we maye vnderstande anye manner of peruerse, and false doctrine.

The abomination of desolation, shall stande in the Church, vntill the consummation, or ende of time, and shewe him selfe as God.

When ye shall see the abomination of desolation, standing in the holye place: Christ spake these wordes of the time of Antichrist.

One thing I reade you: Beware of antichrist, for it is not wel, that we should be thus in loue with walles: It is not well, that ye should honour the Church in houses, & buyldinges. Is there any doubt:

but

Ambr in his  
10. boke and  
21. chap. vpon  
Luke.  
Augustin  
the 9. Psalm

Hierom. 80  
Algasia.

In his boke  
vpon the 24.  
of Math.

Hillarie in  
Math. 25.  
Canon.

In his boke  
against An-  
xenius.



## The poore mans Garden.

but antechrist shall sit in the same.

**Gregorie** in his 4. booke and 38. epist. He is antechrist that shall claime to be called the vniuersall Bishop: & shall haue a garde of Priestes to attende vpon him.

In his 6. booke & 30. Epistle. I speake it boldly, whosoener calleth him selfe the vniuersall Priest, or desireth so to be called in the pride of his heart, he is the forerunner of antechrist.

In his 34. Epistle. By this pride of his, what thing els is signified, but that the time of antechrist is euen at hande?

In his 25. bok vpo the 34. and 14. cap of Iob. Whereas he is a damned man, & not a spire, by lining he faineth himself to be god.

Chrysost in his 49. hom. of the perfect vvorke. This antechrist is called the abomination of desolation: for that he shall cause the soules of many christians to be desolate and forsaken of God.

In his 4. ho vpon the 2. Thel. 2. cap. As long as the Emperour shall be had in awe, no man shall straightway submit him selfe to antechrist: but after that the Emperour shall be dissolued, antechrists shall invade the state of the Empire standing boyde, and shall labour to pull vnto him selfe the Empire both of man & God.

Eusebius in his 7. booke of preparation. This is a token that they hate God, for that they wyll haue them selues called by the name of God.

Bernarde in his 125. epistle. That beast that is spokē of in the booke of Reuelations, vnto which beast is geuen a mouth

a mouth to speake blasphemies, & to kepe warre against the saintes of God, is now gotten into Peters Chaire, as a Lion prepared to his pray.

Bernarde in his. 125. epist

What thinke you, reuerende Fathers, of this man (the Pope) sitting on high in his thzone, glittering in Purple and cloth of Gold: What thinke you him to be? Verily if he be voide of charitte, & be blowen vp and aduanced onely with knowledge, the is he antechrist, sitting in the Temple of God, and shewing out him selfe as if he were a God.

Arnulphus in the couisel of Remes amongs the vvorkes of Barnarde.

They haue brought to passe, that godlinesse is turned into hypocrisie, & that the sauour of life, is turned into the sauour of death. Woulde God they were not gone wholly with generall consent from religion to superstition: from faith to infidelitie: from Christe, to antechrist: from God, to epicure, saying with wicked heart & filthy mouth, There is no God, neither hath there been this great while any Pastour, or Pope that regarded these thinges. For they al sought their owne, and not so much as one of them sought for the thinges that pertaine to Iesus Christ.

Cornelius Bittonto in the chap. of Trident.

Antechriste is long sithence borne in Rome, and yet shalbe higher aduanced

Ioachima Abbas,



## The poore mans Garden.

Franciscus  
in the coun-  
sel a Rein-  
spurge.  
petrarcha in  
his. 20. epist.

in the Apostolique See.

Hildebrand Pope, vnder a colour of holy-  
nes, hath layd the foundatiō for antechrist.  
Rome, the whoze of Babylon, is the mo-  
ther of all idolatrie & fornication: the sanc-  
tuarie of heresie, and the scole of errour.

¶ Cap. 50.

*Against Usurie and Interest.*

Exod. 22. 25



If thou lende money to my  
people, that is, to the poore  
with thee, thou shalt not be  
as an Usurer vnto him, ye  
shal not oppresse him with

Usurie.

Leu. 25. 25.

If thy brother be impouerished, & fallen  
in decay with thee, thou shalt releue him.

26.

Thou shalt take no Usurie of him, nor  
vantage, but thou shalt feare thy God, that  
thy brother may liue with thee.

27.

Thou shalt not geue him thy money to  
Usurie, nor lende him thy victuals for in-  
crease.

Deu. 23. 19

Thou shalt not geue to vsurie to thy bro-  
ther, as vsurie of money, vsurie of meate,  
vsurie of any thing that is put to vsurie.

20.

Vnto a straunger thou mayest lende vp-  
pon vsurie, but thou shalt not lende vpon  
vsurie vnto thy brother, that the Lorde  
thy

thy God may blesse thee in all that thou settest thy hande to, in the lande whither thou goest to possesse it.

\* Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruauant, nor his maide, nor his Oxe, nor his Ass, neither any thing that is thy neighbours.

Now there was a great crie of the people, and of their wiues, against their brethren the Iewes.

For there were that said, we, our sonnes 2.  
and our daughters are many, therfore we take vp Corne, that we may eate & liue.

And there were that said, we must gage 3.  
our landes, and our vineyardes, and our houses, and take vp Corne for the famine.

There were also that saide, wee haue 4.  
borrowed money for the kinges tribute vpon our landes, and our vineyardes.

And now our flesh is as the flesh of our 5.  
brethren, and our sonnes as their sonnes: & lo, wee bring into subiection our sonnes and our daughters, as seruauntes, and there be of our daughters now in subiection, and there is no power in our hands: for other men haue oure landes, and our vineyardes.

These  
strangers  
(saith Amos  
620e) were  
such as the  
Iewes  
might lawfully  
kill &  
destroy.

\* Exo. 20.

17.

Rehe. 5.1.



## The poore mans Garden.

7. Then was I very angrie, when I heard  
their crie, and these wordes.
9. I sayd also, that which ye do is not good.  
Dought ye not to walke in the feare of our  
God, for the reproche of the Heathen our  
enemies?
10. For euen I, my brethren, & my seruants  
do lende them money & corne: I pray you  
let vs leaue of this vsurie or burden.
11. Restore I pray you vnto them this day  
their landes, their Vineyardes, their Oli-  
ues, and their houses, and remit the hun-  
dred part of the silver, and of the corne, & of  
the wine, & of the oyle that ye exact of the.
12. Then saide they, We wyll restore it,  
and wyll not require it of them: we wyll  
do as thou hast sayde.
- Isal. 15. 1. Lorde, who shall dwell in thy Taberna-  
cle? Who shall rest in thy holy mountaine?
5. He that getteth not his money vnto vsu-  
rie, nor taketh rewarde against the innocent.
- Prou. 28. 8. God wyll  
take away  
the wicked  
vsurer, and  
geue hys  
goods to  
him that  
bestowe  
them well.  
Eze. 18.
- He that increaseth his riches by vsurie  
and interest, gathereth them for him that  
wyll be mercifull vnto the poore.
13. He that hath geuen forth vpon vsurie,  
or hath taken increase, shall he liue: He  
shall not liue, seeing he hath done all these  
abominations, he shall die the death, and  
his blood shall be vpon him.

In thee haue they taken giftes to thed **Cap. 22. 12.**  
 blood: thou hast take vlturie & the increase,  
 and thou hast defrauded thy neighbours  
 by extortion, and hast forgotten mee, saith  
 the Lord God.

What soeuer ye would that men should **Math. 7. 12.**  
 do to you, euen so do ye to them: for this is  
 the lawe and the Prophetes.

If ye lende to them, of whom ye hope to **Luke. 6. 34.**  
 receyue, what thanke shall ye haue? For  
 euen sinners lende to sinners, to receyue  
 the like.

Wherefore, loue ye your enemies, and **35.**  
 do good & lend, looking for nothing againe,  
 and your rewarde shall be great. And ye  
 shall be the children of the most high.

*The Doctors.*

**M**anyfying the precepts of the lawe, **Ambr. vrring of Na-**  
 when they haue deliuered their **both.**  
 money vnto marchant men (or o-  
 mpters) do not exade vsury in money, but  
 in wares. Wherefore, let them heare what  
 the lawe saith; neither shalt thou take vltu-  
 rie of meates, nor of any other thing. So  
 that a dishe of meate is vsury: apparell is  
 vsury, and what so euer is aboue the prin-  
 cipall, is vsury: Yea, what soeuer name  
 thou geuest vnto it: it is vsury.

Usury will swallow vp all mens goodes, in his boke  
 L 13 landes,



## The poore mans Garden.

Upon Tobiah,  
ah. 13. chap.

landes, and large patrimony, as it were a  
Sea: and yet this sea it selfe can neuer be  
filled. The seas, for the most part are vsed  
for profite and gaine: but the vsurer do  
man can vse, but to his owne harme and  
hinderraunce. There is profite of manye  
things: but with the vsurer, is shipwacke  
of all thinges.

Ambr in his  
booke of the  
goodnesse of  
death.

In his booke  
of Tobiah,  
chap. 15.

Cicero.

August. vvri-  
ting vpo the  
36 Psalme.

Also vvri-  
ting vpo the  
128. Psalme

If any man take vsury, he doth commit  
extortion, rauen, and pillage, & shall not  
liue the life, (that is, he ought to die.)

Aske vsury of him onely, whome thou  
desirest to hurt, & with whom thou mayest  
lawfully wage battayle.

A conetuous vsurer doth nothing well,  
but when he dieth.

If thou lendest for aduantage to a man,  
(that is) thou lendest thy money to him,  
of whō thou hopest to receyue more then  
thou didst deliuer, not money onely, but  
anye thing more then thou didst deliuer,  
whether it be wheate, or wine, or oyle, or  
any other thing, if thou lookest to receyue  
more then thou hast deliuered, thou art  
an vsurer, and in this not to be praised,  
but dispraised.

The vsurer careth sprake on this sort  
I haue none other thing whereby to liue.  
So maye the theefe saye, being taken in  
the

the deede doing: or house robbber, being  
founde breaking vp y<sup>e</sup> wall: or the Whore  
buying maydes for the Stewes. And also  
the witch & Sorcerer, may say vnto me  
in the sale of their malicious inchaunter  
ments. So that when we shal forbid such  
thinges, they all may answere, we haue  
not where withall to liue, and finde our  
selues as though they were not worthy  
to be punished for it. For that they haue  
chosen to liue by naughty meanes.

2. ad. noq V  
1. ad. 10. q. 99

Some men thinke vsury to be onely in  
money, whiche thing the holy Scripture  
forfeiting doth take the ouerplus in all  
things, so that thou shalt receyue no more  
then thou didst deliuer.

Hierom. in  
his. 6. boke  
vpon Eze  
chiell.

Others for money lent vpon vsurye,  
do vse to take giftes of diuers kindes; and  
do not vnderstande, that the scriptures  
call the same vsury and ouerplus.

noq. 1. ad. 1. q. 99

There is nothing more filthy of this  
world the vsury, nothing crueller. True  
lye the vsurer do increase his substance,  
by the hurt of an other. He taketh or get  
teth his great gaines, by the misery of his  
friende. Further, he doth desire the praise  
of bountefulnesse, fearing lest he shoulde  
seeme vnnmercifull.

Chrisost. vp  
on the. 1. of  
Math. in hi  
5. Homilie.

What is the excuse of many vsurers?

In his. 57.  
Homilie.



82. The poore mans Garden.

am a vsurer (say they) but I haue beene be-  
rye helpfull to the poore. These are good  
wordes, but with such Sacrifice the Lord  
is not pleased. Docke not with the labour.  
It is much better, not to geue to the poore,  
then to geue after this maner.

Vpon the. 5.  
cap. of Mat.

The lorde of money vpon vsury, is like  
the poison of an Aspe. Whosoener is stro-  
ken, or stong of the Aspe, he falleth into  
a pleasant sweete sleepe, and so by the  
sweetnesse of that dead sleepe, dieth. For  
then the venemous poison, disperseth in-  
to euery member.

So he that doth begin vnder vsurie, thin-  
keth for a tyme, that it is a great benefite  
and profite, but vsurie runneth through  
all his riches, and conuerteth all that he  
hath into debte.

Basil vpon  
the. 14. Psal.

When soeuer thou borrowest vpon vsu-  
rye, thou shalt neuer ware riche, and thou  
shalt be spoiled from liberty.

No man cureth one wounde with an other  
wounde, neither healeth one euill with an  
other euill, neither helpeth or amendeth he  
his pouertie and neede with vsury.

Dogges in receyuing things, do become  
gentle: but for vsurers, the more they re-  
ceyue: the more cruell they be.

Bern. in his

What thing is vsurye? A poison of pa-  
trimony:

trifony: what is such vsury as is permitted by law: And these that before hande geue warning what he mindeth to do.

The Chariot of conetuous Vsurpe  
is caried vpon foure wheles of vices, that  
is, saynt cozage: vnniercifulnesse, cōtempt  
of God: and forgetfulnesse of death. Two  
horses draueeth it, that is, Hold fast: and  
Catch all. The Carter is called desire to  
haue: His whip hath two coardes, that is,  
appetite to get: and dread to forgo. The  
owner of this Chariot, is the deuil.

Do any flauery, rather then sell the pa-  
trimony : but yet rather sell the patrimo-  
nye, then bozotwe vpon vsury.

¶ If it be pꝛoued that anye layeman do take vsury, and vpon correction, promiſeth afterwarde neuer to erace any moze, let him be pardoned. But if he ſhall continue in the ſame iniquitie & miſchiefe, let him well vnderſtand, that he ſhall be caſt out, and excommunicated from the Church.

Marie is where more is required then  
was deliuered, or geuen, as if thou deliue-  
rest tenne shillings, and seekest more. Or  
if thou deliuer a bushell of Wheate: and  
recepuest aboue that, that is vsury.

No clarke shall take any more then he  
lendeth. If he lende money: he shall re-  
ceyue

treatise of  
carefulness  
of house  
keeping.

Bernard vpon the car-  
ticles the. 3.  
Sermon.

## The counsel of Elbertine

In the de  
crees the. 14.  
cause, and. 3.  
quest. chap.  
vsura. conful A

In the same  
place. chap.  
nullus. 1701



## The poore mans Garden.

*to aluon*  
*alunulano*  
*alunulo*  
reue money: the same that he gaue, he shall receyue, or what soeuer other thing, as muche as he gaue, he shall receyue. in

*In the same place, capite si quis.*  
Who soeuer taketh vsury, committeth robbery: he ought not to liue.

*In the same place, capite Quicumque.*  
Who soeuer in the time of Haruest, do buye or prouide victualles, or Wine, not for his necessitie, but for conetuousnesse & buyeth one bushell for two pence, and kepeth it until it be solde for foure pence and more: this wee saye is filthie gaine.

*Aristotle in his 1. boke of common wealth.*

*Isidore in the counsel of Hieronimus*

*the 1. boke of the 1. boke of*

*Cicero in his 2. boke of Offices.*

*in the 1. boke of Cicero*

*in the 1. boke of Cicero*  
*De reb. gest. Alphon.*

*Plato in his 1. boke of Larva*

Usurye is iustlye to be had in hatred, and contempte, for because it is vsed as marchaundise, or chaffer, and of that, that by nature bringeth forth no fruite, he gathereth fruite. But money was made for the cause of erchaunge, one thing for an other. It is greatly therefore against nature, to make money, a marchaundise, or chaffer.

Cato was asked what it was to lende upon vsury: answered interrogatiuely: *Quid hominem occidere?* What is it to kill a man?

Alphonfus king of Aragon was wont to saye, vsury seemeth to mee nothing els: then the death of life.

He that bozoweth upon vsury, shall not be compelled to render againe neith ther

ther the blury, neither the flocke.

Banished out of Sparta all Usurie, and taking of ouerplus for lone.

Licurgus.

Poured Asia of this wicked trade of Usury, which was almost drowned there.

Lucullus.

Cato sayd, that Usurers are to be punished foure folde, therfore he drave them out of Seicilia.

Cato.

Agefilaus Capitayne of the Lacedemonians, perswaded Agis (who was king before him of the same people) that all reckening booke of the Usurers might be burnt. And so entryng their houses, took their booke, and burnt them in the open market place, before the blurers faces. Agefilaus laughinglye at their folowes, said: That he neuer sawe *pariorem ignem*, a more pure fire.

Agefilaus.

Claudius, and after him Vespasian, and after him Alexander Seuerus made sharpe lawes against blurers, which were put in execution with all diligence, and severitye.

Claudius.

Vespasian.

Alexander  
seuerus

A Usurer is worse then all sinners. He is worse then a theefe: a theefe robbeth but in the night, but the Usurer robbeth daye and night.

In a booke  
called ser-  
mones dis-  
cipuli, in the  
114 serm.

He is worse then hell, for in hell only the wicked



## The poore mans Garden.

Wicked shall be punished: but the Usurer  
punisheth, and spoileth both good and bad,  
and spareth neither holy, nor unholy.

He is worse then a Jewe, for one Jewe  
will not take vsurie of an other: but the  
Usurer will take vsurye of his Christian  
brethren.

He is worse then death, for death killeth  
but the body, but the Usurer killeth bodye  
and soule.

He is worse then Judas, for Judas solde  
Christ but once for thirty pence, but they  
sell Christ continually, as often as they  
take vsury. Judas restored h<sup>e</sup> money again,  
but the Usurers neuer restore the money  
again, that they vnjustly haue taken.

A Usurer is like a Pigge, for while he  
liueth, he is good & profitable for nothing,  
for he will be euer rooting vp the earth,  
running through, and tearing of hedges,  
eating and deuouring vp good Corne,  
Beanes, and Peason, so likewise doth the  
wicked swinish Usurer whilest he liueth:  
but whē the Pigge is dead, then there cometh  
profit by him to many. So the Usurer  
when death taketh him, then the poore  
maye haue some profite.

A Usurer is like an earthen bore that is  
close, with a hole in the upper parte,  
where,

wherin money is put, so that a man can  
not haue the money within, vnlesse the  
bore be broken: So likewise, a man can  
neuer haue any money out of the

Usurers bagges and Cos-

fers, vntill death

bzeake his

life. &c.

(.?.)



**ECCLESIASTICVS. 8.9.**

*Go not from the doctrine of the elders: for  
they haue learned it of their fathers, and of  
them thou shalt learne understand-  
ing, and to make aunsvvere  
in the time of neede.*

(\*\*\*)





# AN INDEX OF THE COM- mon places that are spoken of in this booke.

- O**f Predestination, & reprobation. Ca. 1. fol. 1.  
**A**ll things cometh to passe by Gods providence, & not by fortune, &c. cap. 2. fol. 16.  
**O**f mans free will before his fall. ca. 3. fol. 25  
**O**f mans free will after his fall. Chap. 4. fol. 28  
**O**f Originall sinne. Chap. 5. fol. 41.  
**I**t is impossible for vs to fulfil the law. 6. fol. 44  
**A**ll sorte of people ought to know, and reade the Scriptures. Chap. 7. fol. 48.  
**T**hat the Scriptures are easie to be vnderstanded of the simple people. Chap. 8. fol. 52.  
**I**gnorance of the Scriptures is very dangerous. Chap. 9. fol. 56.  
**T**he worde of God written in the Canon of the Bible, conteyneth in it selfe fully, all thinges needefull for our saluation. Chap. 10. fol. 60.  
**N**othing ought to be put to, or taken away from the worde of God. Chap. 11. fol. 64  
**T**he Scriptures are sufficient to debate, and decide all doubtles and controuersies. Chap. 12. fol. 67  
**T**he Church is known by the worde of God. Chap. 13. fol. 71.  
**W**hat credite Doctors & Counsailes are of them selues, without the worde of God. Chap. 14 fol. 74  
**F**aith onely iustificeth. Chap. 15. fol. 79  
**A**gainst mens merites & righteous. cap. 16. fol. 82.  
**W**hat is not done of faith is sinne. cap. 17. fol. 89  
**T**he certaintie of our faith & salua. cap. 18. fol. 92  
**I**t belongeth only vnto God, to forgiue sinnes. Chap. 19. fol. 94.  
**O**f Confession. Chap. 20. fol. 98.  
**T**he Apostles receyued the keyes as farre forth as Peter, & are equall with him in authoritie. 21. fo. 103  
**A**gainst praying for the dead. Chap. 23. fol. 110.  
**A**gainst Purgatory & Pardons. cap. 23. fol. 113.  
**A**gainst aparitions of soules, after they departe from the body. Chap. 23. fol. 121  
**C**hrist

Christ is only our mediator and intercessour, to  
 Christ is our mediator. .sc. Chap. 16. fol. 130.  
 God the Father. Chap. 24. fol. 127  
 Against praying to saintes. Chap. 27. fol. 140  
 Against prayer and service in a strange tongue.  
 Chap. 28. fol. 143.  
 Against the honouring & worshipping of saintes.  
 Chap. 29. fol. 147.  
 Against Images. Chap. 30. fol. 153.  
 Against Transubstantiation. Chap. 31. fol. 169.  
 This is my bodie, is a figurative speech, & signes  
 and figures haue their names of the thinges,  
 which they signifie. Chap. 32. fol. 169.  
 We eate the body and blood of Christe, onely by  
 faith. Chap. 33. fol. 177.  
 The wicked eateth not. .sc. Chap. 34. fol. 182.  
 What it is to be guiltie of the body and blood of  
 the Lord. Chap. 35. fol. 185.  
 The laye people ought to receiue the Cup of the  
 Lord, as well as the bread. Chap. 36. fol. 186.  
 Against reseruatiō of the Sacra. cap. 37. fol. 188.  
 We are not saued by the outward Ceremonies  
 of the Sacramentes. Chap. 38. fol. 189.  
 Christes naturall and immortall body can not  
 be but in one place at once. .sc. Chap. 39. fol. 191.  
 Christ in his humane nature. .sc. Chap. 40. fol. 198  
 A long custome muste not be followed: but the  
 trueth of God. Chap. 41. fol. 208.  
 The mariage of Priests is lawfull. 42. fol. 212.  
 Against vnpreaching Prelats. .sc. Chap. 43. fol. 220  
 Of choise and difference of meates. 44. fol. 218.  
 Of fasting. Chapter. 45. fol. 233.  
 Of Traditions and Ceremonies of man. Chap-  
 ter. 46. fol. 239.  
 Sacrifices of the new Testamēt. cap. 47. fol. 248  
 Princes oughte to deale matters of Religion.  
 Chapter. 48. fol. 251.  
 The Pope is Antichrist. Chap. 49. fol. 263.  
 Against Usurpe & Interest. Chap. 50. fol. 265.

FINIS.





Imprinted at London by VV. VVil-  
liamson, and are to be solde at his Shop, ioy-  
ning vnto saint Peters Church  
in Cornehill.

Anno. 1573

101  
 102  
 103  
 104  
 105  
 106  
 107  
 108  
 109  
 110  
 111  
 112  
 113  
 114  
 115  
 116  
 117  
 118  
 119  
 120  
 121  
 122  
 123  
 124  
 125  
 126  
 127  
 128  
 129  
 130  
 131  
 132  
 133  
 134  
 135  
 136  
 137  
 138  
 139  
 140  
 141  
 142  
 143  
 144  
 145  
 146  
 147  
 148  
 149  
 150  
 151  
 152  
 153  
 154  
 155  
 156  
 157  
 158  
 159  
 160  
 161  
 162  
 163  
 164  
 165  
 166  
 167  
 168  
 169  
 170  
 171  
 172  
 173  
 174  
 175  
 176  
 177  
 178  
 179  
 180  
 181  
 182  
 183  
 184  
 185  
 186  
 187  
 188  
 189  
 190  
 191  
 192  
 193  
 194  
 195  
 196  
 197  
 198  
 199  
 200  
 201  
 202  
 203  
 204  
 205  
 206  
 207  
 208  
 209  
 210  
 211  
 212  
 213  
 214  
 215  
 216  
 217  
 218  
 219  
 220  
 221  
 222  
 223  
 224  
 225  
 226  
 227  
 228  
 229  
 230  
 231  
 232  
 233  
 234  
 235  
 236  
 237  
 238  
 239  
 240  
 241  
 242  
 243  
 244  
 245  
 246  
 247  
 248  
 249  
 250  
 251  
 252  
 253  
 254  
 255  
 256  
 257  
 258  
 259  
 260  
 261  
 262  
 263  
 264  
 265  
 266  
 267  
 268  
 269  
 270  
 271  
 272  
 273  
 274  
 275  
 276  
 277  
 278  
 279  
 280  
 281  
 282  
 283  
 284  
 285  
 286  
 287  
 288  
 289  
 290  
 291  
 292  
 293  
 294  
 295  
 296  
 297  
 298  
 299  
 300  
 301  
 302  
 303  
 304  
 305  
 306  
 307  
 308  
 309  
 310  
 311  
 312  
 313  
 314  
 315  
 316  
 317  
 318  
 319  
 320  
 321  
 322  
 323  
 324  
 325  
 326  
 327  
 328  
 329  
 330  
 331  
 332  
 333  
 334  
 335  
 336  
 337  
 338  
 339  
 340  
 341  
 342  
 343  
 344  
 345  
 346  
 347  
 348  
 349  
 350  
 351  
 352  
 353  
 354  
 355  
 356  
 357  
 358  
 359  
 360  
 361  
 362  
 363  
 364  
 365  
 366  
 367  
 368  
 369  
 370  
 371  
 372  
 373  
 374  
 375  
 376  
 377  
 378  
 379  
 380  
 381  
 382  
 383  
 384  
 385  
 386  
 387  
 388  
 389  
 390  
 391  
 392  
 393  
 394  
 395  
 396  
 397  
 398  
 399  
 400  
 401  
 402  
 403  
 404  
 405  
 406  
 407  
 408  
 409  
 410  
 411  
 412  
 413  
 414  
 415  
 416  
 417  
 418  
 419  
 420  
 421  
 422  
 423  
 424  
 425  
 426  
 427  
 428  
 429  
 430  
 431  
 432  
 433  
 434  
 435  
 436  
 437  
 438  
 439  
 440  
 441  
 442  
 443  
 444  
 445  
 446  
 447  
 448  
 449  
 450  
 451  
 452  
 453  
 454  
 455  
 456  
 457  
 458  
 459  
 460  
 461  
 462  
 463  
 464  
 465  
 466  
 467  
 468  
 469  
 470  
 471  
 472  
 473  
 474  
 475  
 476  
 477  
 478  
 479  
 480  
 481  
 482  
 483  
 484  
 485  
 486  
 487  
 488  
 489  
 490  
 491  
 492  
 493  
 494  
 495  
 496  
 497  
 498  
 499  
 500  
 501  
 502  
 503  
 504  
 505  
 506  
 507  
 508  
 509  
 510  
 511  
 512  
 513  
 514  
 515  
 516  
 517  
 518  
 519  
 520  
 521  
 522  
 523  
 524  
 525  
 526  
 527  
 528  
 529  
 530  
 531  
 532  
 533  
 534  
 535  
 536  
 537  
 538  
 539  
 540  
 541  
 542  
 543  
 544  
 545  
 546  
 547  
 548  
 549  
 550  
 551  
 552  
 553  
 554  
 555  
 556  
 557  
 558  
 559  
 560  
 561  
 562  
 563  
 564  
 565  
 566  
 567  
 568  
 569  
 570  
 571  
 572  
 573  
 574  
 575  
 576  
 577  
 578  
 579  
 580  
 581  
 582  
 583  
 584  
 585  
 586  
 587  
 588  
 589  
 590  
 591  
 592  
 593  
 594  
 595  
 596  
 597  
 598  
 599  
 600  
 601  
 602  
 603  
 604  
 605  
 606  
 607  
 608  
 609  
 610  
 611  
 612





